

THE JAPAN CHRISTIAN QUARTERLY

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COOPERATIVE ECONOMICS

TOYOHICO KAGAWA

TOYOHICO KAGAWA

YUSUKE TSURUMI

JOHN R. MOTT IN JAPAN

ARTHUR JORGENSEN AND E. T. HORN

UGO NAKADA AND THE MINISTRY OF MUSIC

MRS. EDNA L. GRESSITT

EDITOR: WILLIS LAMOTT

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DAIKICHIRO TAGAWA is a former member of the Imperial Diet and is now chairman of the National Christian Educational Association.

E. A. STURGE who wrote the poems on Japan published in this number passed away last autumn. For many years he was director of Presbyterian work for Japanese on the Pacific Coast.

YUSUKE TSURUMI is a politician and journalist well known abroad as well as in Japan.

C. BURNELL OLDS (A.B.C.F.M.) visited Korea as representative of the Federation of Christian Missions, and presents his report in this issue.



Toyohiko Kagawa—1934

THE JAPAN CHRISTIAN QUARTERLY

Vol. X

APRIL 1935

No. 2

Editorial Notes

HALL-MARKED MISSION ENTERPRISES

The Modern Missions Movement with headquarters at 77 West Washington Street, Chicago, has been recently launched "to carry on, in the purpose and spirit of the Laymen's Foreign Missions Inquiry, a continuous study and evaluation of modern missions; and to inform those who are interested, concerning enterprises which should be supported effectively on account of their quality, trend and promise in the light of the principal conclusions of that Inquiry." The executive secretary of the Movement is Charles J. Ewald.

That such an outcome should have resulted from the Laymen's Foreign Mission Inquiry was inevitable. That the movement thus set up is to cooperate, rather than compete with existing Boards and Societies, is altogether commendable. That it will meet a definite need in supplying an agency whereby the growing few who are interested in the "modern" interpretation of the missionary enterprise may find an actual means of expressing their interest is likewise a point in its favor.

The object of the movement, at present at least, appears not to be to set up new work, but rather to place the hall-mark of purity upon existing projects, securing for them publicity and support among the right people. As one looks for the "18 K" mark on gold, the "sterling" imprint on silver, the Good Housekeeping Institute stamp on baking powder or vacuum cleaners as testimony to the attainment of a recognized standard, so we may expect

certain members of the home constituency hereafter to turn over a piece of missionary work and look for the hall-mark "Modern" on the bottom before offering it encouragement or support. On the other hand it is quite conceivable that in certain quarters the possession of this stamp may not prove to be an unmitigated blessing. In fact, the sending of a missionary to Japan by the fundamentalist or "independent" Board of a certain denomination coincidentally with the publication of the list of projects approved by the "modern" movement is indicative of the dilemma in which certain of the larger Boards now find themselves. The technique of the modern group is upon the whole to be greatly preferred to that of the fundamentalist.

Enterprises, approved by the movement are classified into three groups: "X," those which are thoroughly committed to the principal conclusions summarized in "Rethinking Missions." "Y," those whose home base organization or official body abroad is not thus committed. "Z," those representing movements in other lands not officially related to American missionary organizations, but which operate in harmony with the principal conclusions of the Laymen's Report.

The List of Selected Enterprises includes work in twelve mission fields, the Japanese list being longer, incidentally, than that of any field except India. In this list are found the following projects:

1. Keisen Girls' School (Miss Kawai's School), Tokyo. Group Z.
2. The Library of Christian Life and Thought, Tokyo. Group X.
3. Matsuyama Shinonome Girls' School. (ABCFM). Group X.
4. Misaki Tabernacle, Tokyo, (ABF). Group Y.
5. Morioka Rural Work for Women. (Miss Allen and Miss Obara.) (ABF). Group Y.
6. National Christian Council of Japan. Group Y.
7. New Student Program, Y.W.C.A. Group X.

Congratulations are certainly due to those responsible for these pieces of work for thus having successfully passed one of the most severe tests applied to any sort of religious work in recent times.

We on the outside may well say of the Modern Missions Movement what a Scotchman once said about the doctrine of Election: "It's a verra comfortin' doctrine—for the Elect."

KAGAWA THE ECONOMIST:

Elsewhere in these columns is to be found an article by Toyohiko Kagawa on "The Philosophy of Cooperative Economics,"—being a portion of an address given at the annual meeting of the Kagawa Fellowship some months ago. In this discourse on the underlying values with which the economic life of any society is concerned, Dr. Kagawa argues convincingly for the ultimate spiritual quality of even the most elemental interests of human existence. Proceeding from this hierarchy of values to the consideration of the factors of production, distribution and consumption which enter into the technique of economics, Kagawa takes a further fling or two at Marxism, excoriates the exploitation in Fascism, and then plunges into a polemic for the cooperative form of economics of which he is such an ardent advocate. He calls attention to the supreme importance of consumption in all good economics and argues that ample consumption calls for adequate and just means of distribution, as well as of production. To realize this, he says, only the seven types of cooperatives can suffice, but upon such foundations he firmly believes can be erected an economic structure of justice to even the smallest unit of society and at the same time of large exchange between the various units comprising the modern world.

We think of cooperatives, by Mr. Kagawa's own suggestion, as his "Economic Foundation for World Peace." Aside from his well-known personal attitude of religious non-violence and self-sacrifice in the Kingdom of God as he conceives it, the *cooperative-economics* idea is Kagawa's chief claim to recognition among those who are seeking to deliver the world from the scourge of civil and international strife. Is this enough? Is a personal attitude of non-violent, self-sacrificing love toward God and toward men, coupled with a contractual system of socialized economics such as Kagawa advocates, capable of overcoming the forces of evil and of exploitation in the world today, and of building in its stead a world-brotherhood of justice and all those other spiritual values we usually think of as holding high place in the Kingdom of God?

On the face of this proposal, as even this writer occasionally thinks of it, it seems an impossible dream. And so the more realistic of this world's leaders regard it, including not a few

Christian missionaries, pastors and laymen in Japan—or at least so until they meet and talk with Kagawa, or until they travel with him as he goes from place to place, from audience to slum, to cooperative, to political conference, to prayer hour, and around the circle again each twenty-four hours. Incidentally, the prayer hours of Kagawa would convert any who might be skeptical of the inner spiritual sources and resources of Kagawa's power.

All of which makes us conclude that neither a personal attitude of devout non-violent self-sacrifice, nor a particular economic system alone, can avail to make the world Christ-like, but that such a passion for the will of God in society as Kagawa possesses reproduced in every walk of life would bring the Kingdom of God even in our generation, and perhaps in some such form of economic life as he prophesies. If Kagawa has correctly analyzed in spiritual terms the psychological values of economic life—and we believe he has—then securing and preserving these values, ours is the task of creating mechanical and material agencies of such a character as not to vitiate the divine principles we wish to promote. And, granted the type of leadership Kagawa insists on putting into his enterprises, cooperatives do meet these specifications better than any other economic system as yet tried.

T. T. B.

KAGAWA IN JAPANESE EYES:

"Why are the missionaries opposed to Mr. Kagawa?" This question, coming from American supporters of Japan's Christian prophet can always be countered by another which is often asked by Japanese Christian workers, "Why do foreigners worship Mr. Kagawa?" Missionaries neither worship nor oppose Mr. Kagawa, but the appeal which he makes to the interest and sympathies of Westerners is a question which quite often puzzles the inquiring Japanese.

Mr. Yusuke Tsurumi in an article found on another page, attempts to account for the spell Kagawa casts over Westerners. It is due, he thinks, to the fact that Europeans, and especially Americans, filled with doubts and disappointments concerning the success of Western civilization, have hit upon men like Kagawa and Gandhi as embodying successfully the values in the realization of

which Western civilization has failed. Their "worship" of such men, therefore, is "the product of their own self-condemnation."

"Westerners are people who have a high regard for 'doing things'," asserts Mr. Tsurumi, in a section of his article which had to be omitted for lack of space. "They take pride in putting into practice anything that comes to their attention. Doing things is a 'battle.' Even in the thought world, they do not consider it a great thing merely to have thought of something. They count it great, rather, to have put forth effort for the sake of thought. Therefore they admire the tragic attitude of Gandhi, who, unarmed, resists the authority of the great British Empire. In the same way they are struck with admiration for the young Christian saint, Toyohiko Kagawa, who for the sake of his faith struggled in the midst of the slums, put forth every effort to protect the rights of the proletarians, and fought the 'fight of love' for the poverty-stricken mountain and fishing villages. This is the real Christian spirit, they thought. Yet, while styling themselves a Christian country they felt ashamed that they were not putting forth such pure and unselfish efforts themselves."

Mr. Tsurumi's article about Dr. Kagawa is sympathetic and appreciative. In his eyes, Kagawa is a Christian saint, the St. Francis of Japan, "a lone Japanese, blessed with keen intuition and deep affection.....walking in the midst of Japanese society with giant strides." Written for a popular non-Christian reading public by a man who has no definite connection with the Christian movement, this article of Mr. Tsurumi's probably shows a greater understanding of Kagawa's real worth than would a similar article written by the average Christian minister.

Another attitude toward Kagawa is manifested in an article by Mr. Heizuke Sugiyama, one of the more sensational journalists of Japan, which appeared in the April number of the "*Keizai Orai*." Mr. Sugiyama writes with a brush dipped in satire, but his understanding of Kagawa is real and his appreciation genuine. Meanwhile in all the popular magazines writers are turning inquiring eyes upon the phenomena presented by the Christian enterprise in Japan.

The Philosophy of Cooperative Economics

TOYOHICO KAGAWA

(A portion of a talk on "Cooperatives, Local, National and International" delivered at the annual meeting of the Kagawa Fellowship, at Raku-Raku-En, November 9th, 1934.)

I

It is a great mistake to think that religion and economics are two separate things. Religion has two sides: one side is faith in God, the other side is the application of our faith to our daily living. This application of our faith to our daily living is a matter of realization of religious values.

As to economics, what shall we say? Many people consider economics as chiefly concerned with matter. I think differently. If we study carefully the meaning of economics we can define it thus: economics tries to find out how to get the utmost results out of the least effort.

I cannot here fully explain my conception of economics, and how it is concerned with psychology, the psychology of values. Suffice it to say that matter has no meaning as a commodity unless it touches the following seven points: 1. Purpose or Aim; 2. Order or law; 3. Selection or efficiency; 4. Growth; 5. Change or exchange; 6. Energy or power; 7. Life at its highest.

To begin to handle matter as a commodity is to be confronted promptly by aim or purpose as a mighty factor in human psychology. Order or law is but the psychological and social outcome of these contacts. Selection has to do with our choice of materials, and hence involves efficiency. Growth is the process by which we come to expect increase in the material with which we work. Change or exchange may be said to be the foundation upon which even the most primitive culture or economy is based. Energy or power enters into all creation or production. Life at its highest involves the creation and use of materials in the way most favorable to the well-being of the organism.

II

Marxian materialism considers matter as a dead thing; but behind matter there is life and purpose. We believe that behind matter there are these seven principles in life, these seven elements in my theory of value. The philosophy of vitalism leads up to faith in God. Marx believed that only the *methods* of production are the determining factors. He insisted that exchange is not the vital thing. Yet even economics is but the product of human society and the exchange of values. Religion must be the active principle of economic management. Marxian disciples do not understand this economic psychology.

Now as to exploitation which is one of the main evils which Marxism would abolish, when society is organized on the cooperative basis we shall get rid of exploitation, and of concentration of wealth by individuals, by companies, and by privileged classes. When we are free from exploitation we shall be free from competition.

Under fascism there is found a system of rationing. But the remoter districts are neglected. For example the country producers in Russia were exploited by those who rationed the distribution. The more the farmers produced the more they were exploited. Finally as they had no stimulus to produce they degenerated into serfs.

If we could combine with the principles of non-exploitation the good features of capitalism—namely, freedom of production and freedom of exchange—it would be a good thing. As I have often said, capitalism is not wholly bad; it put an end to slavery and to the feudal system; it encouraged inventions and discoveries. We must adapt some elements of capitalism to the cooperative society, while at the same time refraining from exploitation, from waste caused by over-production, and from competition.

This is possible only through cooperative management. Here we have a large field. As the producers, the farmers, bring their goods to the city market the utility cooperatives give them a return for their produce on a solid basis of good will. Thus we have loving kindness and, social solidarity wherever Christian principles are worked out. Where there is exploitation everything goes

wrong. The Christian principle that serving others is gain is the best economic system. It is mutual cooperation.

III

There is a mutual cooperative in Minneapolis which was started by Dr. Mecklenburg, a Methodist pastor who visited me last August on his way around the world. He has visited Russia three times. He started his society in 1931 and helped twenty thousand unemployed people in the region of Minneapolis. He has organized guilds among them and introduced a barter system, using printed scrip, and establishing central markets. They started with \$5,000 as assets, and they now have \$2,000,000. In the beginning they went to farmers and asked them to accept scrip for their produce. They asked the laborers also to work on the principle of good will and to accept scrip with which to buy supplies. This scheme was worked out entirely on the basis of good-will and I am told that it has spread to 120 other American cities. This is one solution of the unemployment problem.

Now the question will be asked, what will become of the small retail merchants in such a system? There are over 3,000,000 such merchants in Japan. In Tokyo one in every sixteen families has a cake shop. What would these families do? If they can organize marketing cooperatives based on the good-will principle the number of small merchants can be reduced without suffering. In England within the last 90 years the number of retail merchants has been reduced by 50%. Of course it is dangerous to crush the small merchants all at once, but eventually they will be taken care of.

There must be cooperation between producers and consumers. All producers are consumers, although all laborers are not producers of marketable commodities. The producers of daily necessities are about 25% of the population; all producers are about 50%. In the Paris Commune in 1876 the workers took over the industries and produced, but they had no markets and so they failed utterly. Within six months there was revolution. Russia suffered for four years because of not understanding the importance of consumers' cooperatives. Ruskin's scheme in England failed miserably because producers and consumers did not work together.

The Rochdale system throughout England and the continental cooperatives, except those in Denmark, are for the most part consumers' cooperatives, and are very successful. In Germany the credit cooperative scheme is emphasized. Seven kinds of cooperatives are absolutely necessary: producers, consumers, marketing, credit, utilities, insurance, and mutual aid. These seven types of cooperatives yield the seven psychological values previously mentioned about as follows:—Consumers' cooperatives touch life at the point of purpose or aim in getting food and other material necessities for an advancing civilization; producers' cooperatives deal with and release energy and power for production; credit cooperatives provide for growth as capital is necessary for economic enterprise; marketing cooperatives secure an adequate system of exchange; mutual aid, utility and insurance cooperatives provide for efficiency in the selection of the higher values in life which we are trying to create for the benefit of all. All cooperatives promote law and order by smoothing out local, national and international difficulties in the economic and social realm.

IV.

The great handicap to the success of the cooperative system is the fact that the banking system has not yet been brought into line. Cooperative business needs cooperative banks. The credit cooperatives take care of fixed deposits but the government does not allow them to deal in checking accounts. Moreover, in Japan life insurance cooperatives are not permitted. There are 10 billions of yen in the life insurance companies in Japan. These companies handle more business than the banks. If we could have cooperative life insurance companies the policy-holders would receive the income instead of the companies.

We should also have insurance cooperatives to insure against loss through disasters, bad crops, typhoons, earthquakes and so on. The income from these cooperatives should help those who have suffered most from calamity, just as in the Reiffeisen banking plan, which eliminates the acquisitive motive of those who deposit by dividing the profits among the most needy depositors.

This same principle of co-operation should be applied to

international trade. Great Britain once had free trade; now she too is putting up tariff walls. We must have international co-operatives! It will involve deep thinking and profound research in order to arrive at the right solution, the best plan, but if representatives of the nations can spend endless time and money discussing questions of armaments why can they not meet to solve international questions of production consumption, and marketing? Such conferences more than any others will hasten the day when spears shall be beaten into pruning-hooks and swords into plough-shares.

THE PUBLISHERS—TO THE READERS

The editorial board and contributors are making this magazine too valuable to limit it to the present list of subscribers. There are missionaries, pastors, businessmen in Japan and elsewhere who might appreciate and gladly subscribe for the QUARTERLY if properly introduced. No one can enlist these possible subscribers so well as our regular readers. We therefore make the following offer:—

Any of our regular subscribers who, during the month of May sends us a bona fide new subscription (¥4.00 in Japan; ¥4.50 abroad) will have his own subscription for the year decreased by fifty sen. To avoid misunderstanding and extra labour in the matter, this will be done at once by crediting your account with Kyo Bun Kwan.

This privilege will not be limited to the month of May for our subscribers abroad, or now going abroad.

Folks going on furlough should notify us in advance of foreign address and authorize renewal until their return. The Quarterly is the one channel of regular contact with Japan, and therefore even more appreciated during absence.

Kyo Bun Kwan—Publishers

Toyohiko Kagawa

YUSUKE TSURUMI

I

If one had asked thirty years ago what Japanese was most widely known in the world, the answer would have been Admiral Togo. Fifteen years ago perhaps it would have been Sesshu Hayakawa; and today it would be Toyohiko Kagawa.

Unthinking Westerners are deeply intrenched in the thought that, intellectually, they are superior to other people and that the world exists solely for them. However, a gradual decline of this superiority complex of the white race has taken place since the European War. During the four and a half years of such cruel and meaningless destruction, they gradually came to entertain doubts concerning their own civilization. And the thing that has caused them to reflect deeply, even more than this, is the great depression which has followed the war. Europe, of course, but especially America, which stood at the peak of prosperity, has been touched in recent years by the deep depression. The country from corner to corner is full of the unemployed. Poverty has deflated their pride.

The fact that Western civilization is not so superior as they had thought has gradually opened their eyes. They have found out, as though it were just new, that Asia possesses some things which they themselves do not have. One of these is a "way of looking at things" which Asia has. In a word this is what is called "Culture." In addition to this "way of looking at things," which Asia possesses, does she not also possess more deeply and in a purer form, even that which Westerners thought they themselves had produced? What about Christianity? Even this religion

Note:—The above article by Mr. Tsurumi was originally published in the December, 1934, issue of the "King" magazine. It is reprinted here, in a somewhat condensed form, by permission.—Editor J. C. Q.

which they thought they had been observing for 2,000 years—its pure spirit, however, having deteriorated in their own hearts—is it not rather finding a resurrection in the Orient from which it sprang?

Because of this, the great admiration of foreigners for Mr. Kagawa and Gandhi is the product of their own self-condemnation. It might be called the groan of the white race on awakening from its dream of superiority.

II

Going west from the front of the congested Shinjuku Station, Tokyo, with its jostling of men and vehicles, and following the Koshu Highway, one comes to Kami Kitazawa, which is one of the last vestiges of the ancient Musahi Plain. The rice fields and woods, pushed back by the yearly advance of Greater Tokyo, are here and there standing their ground with difficulty, like the escaped fugitives of Heike. At last 'citifying,' which is the characteristic of modern civilization, will swallow up these few remaining rectangular fields and charming woods. Kami Kitazawa is just such an outpost on the battle line between the country and the great city. And here is the residence of Mr. Kagawa.

Turning to the left on the Koshu highway, a dirt road continues its lonely way, not in the least resembling the asphalt pavement which was followed thus far, but covered with mud and puddles in which are visible the tracks of cart wheels and clogs. Leaving behind the beaten track, lined on both sides with country houses, one sees groves, bamboo thickets, and farmers' homes, just as in ancient times. A little further on at the turn of the road stood the notice board of a Christian church, on which it was announced that Toyohiko Kagawa would preach the Sunday sermon.

At the roadside a block or two further along stood two blackened round gate posts. This was the entrance to a Japanese-style one-story house at the rear. I saw Mr. Kagawa's name plate on one of the posts. From the road to the house the path was covered with the ever-present mud and puddles of water. I stood at a point which was neither entrance nor back door and raised my voice. "Hello," cried my host, as he came out to meet me. If this were Gandhi he would have been naked; but Mr. Kagawa was dressed in a modest Western-style suit.

Inside, on the right, was a Japanese room, perhaps 12 by 12 feet. There was a wooden desk, two or three chairs, and books arranged carelessly on the shelves. Always, when I meet him this man seems young. And when I meet Mr. Kagawa, what weighs on my mind always is his eyes. When I first met him right after the great earthquake his eyes were swollen and red, and while speaking he often took out his handkerchief and wiped them. But today his eyes seem much better and are no longer red.

"Hereafter, the international economic machinery is going to change fundamentally. Already the old political movements, which we have had until now, are useless. Political parties are being discarded by the people," he asserted boldly. Then he talked earnestly about the co-operative unions, which is his pet theory. "From now on we must stabilize the life of the people. For this purpose the arguments of Marx are of no use. They are outgrown. There is no way except through the co-operative unions. Without these we cannot save the rural villages. The suffering of the village folks, especially in mountain villages, is beyond the imagination of city people."

"The food problem is important. Recently I have discovered the way to use nuts (nuts of the '*Kunugi*,' silk-worm oak). Everything will be all right now. The mountain villages can become rich," asserted Mr. Kagawa, and then told me gladly about crushing these nuts and feeding them to his chickens.

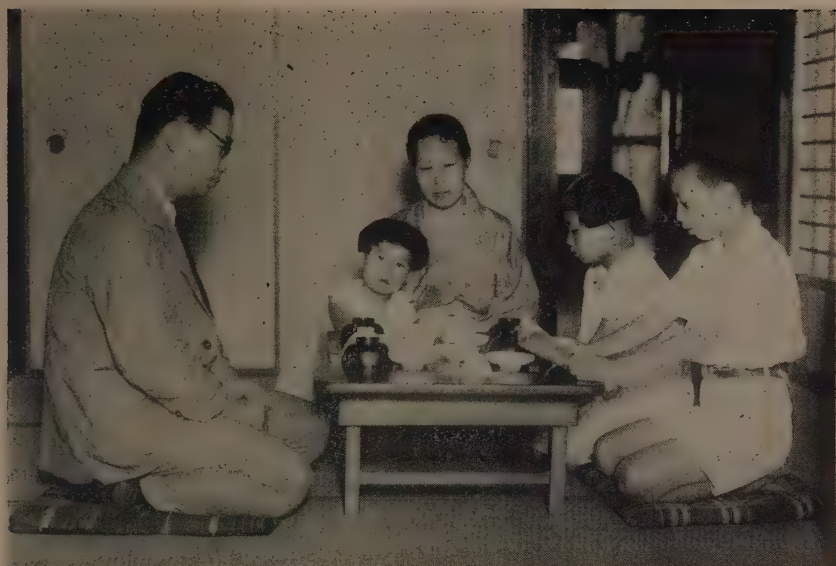
Then he related to me how his attention had first been called to this matter through a book, entitled:—'Nuts, the Natural Food Supply of Mankind,' written by a Western scholar. He was struck by this idea, and began to study the nuts of trees growing on the mountains of Japan. He found out the most common nut-producing tree, and the quickest to develop, is the '*Kunugi*'—(silk-worm oak). Then he studied how these nuts might be used for food, and told me how he had discovered at last that they could be used, and especially as food for chickens. "Because," he said, "If we can discover the means of enriching the villages in the mountains which occupy 85% of the land of Japan, the country can easily support another 100,000,000 of population. If this can be done, it will be fine."

III

"But it will do no good for the villages simply to be rich. Some spiritual content must be infused into the village life. This will be the work of the Co-operative Unions. It cannot be done by the individualistic way of thinking of the past. Neither is the family principle sufficient. The family consciousness, which thinks only of improving one's own family, must be awakened into a village consciousness. Then this village consciousness must be broadened into a national consciousness. In this way, if one desired to develop a co-operative, he would be doing it for the whole village. That is to say, unless an all-inclusive movement of rural folks arises, in which each will sacrifice himself for the village by putting forth his very best in the way of knowledge and power for the whole village, it will be impossible to revive the villages of Japan." Saying this, the ever-gentle Kagawa was changed into an ardent patriot.

"But," he continued, "the Japanese political parties think only of obtaining power, and do not consider the matter of saving the people from their sufferings. Only lawyers are being sent to Parliament. Therefore, Parliament is of no use. A real nation must not form its parliamentary system around lawyers. I feel that it must be centered around co-operatives. The representatives of the co-operatives, who are best acquainted with the real life of the people, must organize the parliament of the nation."

Then Mr. Kagawa told me about the Medical Co-operatives which he is advocating so earnestly, and of the great lack of doctors in the rural areas of Japan. He argued earnestly that the health of the people cannot be protected unless the power of the co-operatives is exerted to locate doctors in rural villages. He advocates the formation of seven different co-operatives which shall be under the local self-government of the people in the villages, namely:—Producers Co-operatives, Utility Co-operatives, Marketing, Consumers, Mutual Aid, Insurance, and Credit Co-operatives. In this way, in Mr. Kagawa's view, the spirit of the cooperatives would not be centered on individual profit, but based on the idea of the benefit of the whole body. And he would center the whole in a national system.



Family worship in the Kagawa home



The Kagawa family



Kagawa at study



A Farmer Gospel School, near Osaka



Dr. Nitobe speaking at the inauguration of the
Medical Cooperative Hospital
(See note on page 181)

Thus Mr. Kagawa rejects the materialistic emphasis of the Marxian school of economics, and advocates the "economics of work." By this he means that men seek employment not because they want solely to gain material benefits. There is no reason why people, who could eat if they remained in the country and raised rice, should go to the cities, become poor artists wandering on the death line of starvation, if they only want material things. That is to say, people do not seek material things, as such; rather, they demand work by which they can express to the fullest extent their natural talents. Therefore, Russian communism, though the people are compelled to work and so are able to eat, does not necessarily make the people happy, he said. And at the base of it all is Mr. Kagawa's religion.

IV

"In your religious thought have you ever wavered or become perplexed?" I asked. "Not even once. My religion is the religion of love. As it is not a religion which I accepted upon investigation, I have never wavered in the least. I like philosophy, but I have no interest in so-called theology," his clear answer quickly came back.

"What about the cruel experiences which you endured in the midst of persecution?"

"They have not been many. Only once an ex-convict whom I had helped at my house, kept hanging about, sometimes drawing his sword, and finally striking my mouth with his fist broke my upper and lower front teeth, as you see, but recently there has been nothing." He said this lightly as if it concerned some one else. Then he told me, as though it were a funny story, of how he had been put in a detention cell twice while he was connected with the labor movement.

Mr. Kagawa is truly earnest when he is talking about his work, but when speaking about himself he is very brief and indifferent.

"When, in your many activities, are you the happiest?" I asked.

"When playing with the children in the slums," he said, frankly.

"About how many people have accepted Christianity through hearing your sermons?"

"Well, I don't know exactly, as I have not kept count recently, but a while back when I investigated the matter there were about 60,000." This reply, too, was as though he were just talking over a cup of tea.

V

In this manner, Mr. Kagawa talks quite carelessly when speaking about himself, but he waxes vigorous and eloquent toward foreigners when it comes to matters that concern the Japanese people. At the time of the passing of the Exclusion Act in 1924, Mr. Kagawa went to America and criticized ever so severely and directly the un-Christian attitude of the American people. And again, recently, he traveled to Hongkong and before the Governor of the city and a number of Englishmen he railed against the so-called peace arguments of the English.

"Japan, too, is to be criticized in many ways," he said. "Japan, too, has bad points. But it is a mistake to think that Japan only is in the wrong. How about England? Over the opium question she captured Hongkong and established a colony in South China, seized Weihaiwei, established a concession in Shanghai and repeated the same at Hankow, and took India. France took French Indo-China; and Holland, Dutch-India. In this way Japan and China were driven back to the north, and Japan only is a real independent nation. And they all cry, 'peace, peace.' Isn't it virtually a robber's peace?"

So, at one time, it seems that it was even advocated that hereafter Mr. Kagawa be prohibited from landing at Hongkong. There are really not many people who can speak out commandingly in the face of the world, like Mr. Kagawa.

Then, in conclusion, he said that real world peace must be based on mutual trade, reckoned on the amount of production in each country, and in which all countries recognize the trade-co-operative unions. That is to say, then, that as an individual Mr. Kagawa starts with a religion of love; as for the nation, he would organize the economic and political machinery of the co-operative unions; and for the world, he would establish permanent peace through the interdependence of the co-operative trade unions. In this whole scheme, from first to last, is a consistent idealism,

and furthermore, this idealism impresses one as having a rational and workable practicability. Herein is revealed the great point of view which Toyohiko Kagawa holds in our present world.

VI

The world recognizes Toyohiko Kagawa as the St. Francis of Japan. His heart is one of pure love like that of St. Francis, but his battle has not been carried on by means of the sermon within a religious denomination. With a heart of love Kagawa has stood in the streets and would save the lives of the people. This is because he was born in 20th century Japan and not in Italy of the Middle Ages.

Fifteen hundred years after the fall of ancient Rome the world once more is about to undergo a mighty change. At this time when a mighty tide, as it were, is surging up from the bottom of the broad Pacific, a lone Japanese, blessed with keen intuition and deep affection, has come into the world, and is walking in the midst of Japanese society with giant strides. He is a young man, not yet fifty years of age. He has still many years of life on earth.

When his saintly journey from village to country, from country to the world, comes to an end, what kind of conditions will he leave behind?

When I took my leave and went out of doors, the autumn rain was still ceaselessly falling. The woods of Kami Kitazawa were softly wet. Leaving behind the rain which fell drearily on the shoulders of Mr. and Mrs. Kagawa who were standing at the gate seeing me off, I returned to the streets of asphalt and neon signs.

(Translated by R. D. McCoy)

Ugo Nakada and the Ministry of Music

EDNA LINSLEY GRESSITT

Thirty-odd years ago when Ugo Nakada was born there was scarcely a "third generation Christian" in Japan, yet such was he for his grandmother, Mrs. Chiyo Nakada, was one of the very early believers; and we have with us a fourth generation witnessing for Christ in June Nakada, aged six and half enthusiastic singer of hymns and teller of Bible stories, while Eugene, aged four, is certainly in the class of "inquirers" if not "professors"!

Ugo graduated at the Methodist school for boys, Aoyama Gakuin, and entered his father's Bible school. The gospel teaching had been his daily diet all his life, as unquestioned as sun or rain. One day—he was nineteen then—his father asked him to sing a solo for him in his evening evangelistic meeting. He had never sung alone, never touched the piano, and never felt an impetus to evangelistic work. He had no thought of refusing his father, but he was possessed by such a strong sense of unworthiness that instead of practising the song which was to be his first solo he spent most of the day in prayer. He remembers nothing of the hymn nor of its reception; he only knows that then and there he had a vision of what a good singer who was deeply consecrated might do; and he knew that he was neither.

This meeting was held in a church of the Evangelical mission and Miss Edna Schweitzer, music-teacher in that mission, was present. She asked the boy to come to her home, and when he promptly accepted her invitation she gave him some points on singing—which he admits he did not remember!—and then she put a record on her Victrola. That he never forgot! It was Homer Rodeheaver singing "Since Jesus Came into my heart." The boy was transported; he had never known there was such a record, such a man, such a voice! That was music! that was a gospel! He reappeared at Miss Schweitzer's regularly until he nearly wore out all her Rodeheaver records.



The Tokyo Volunteer Choir



Mr. and Mrs. Nakada and their children

The second act opens with the stage in darkness. Over Ugo rolled the tide of adolescent scepticism; he is both a sensitive and a thorough-going individual and he was decidedly both in his twenty-year-old scepticism. He was engulfed in doubt; he was dissolved in gall and bitterness toward friends, school, family, life,—God. Yet he *wanted* to believe. So he ran away. He took a night boat to Oshima, the island now so famous as a charming resort as well, alas! as the location of Miharayama down whose flaming throat youth hurls its doubts and troubles; but Ugo did not go to seek death in the volcano; he went to seek life—the words of life. On Oshima lived a saintly leper, the Rev. Abe, well-known as a profound scholar and a writer of commentaries on the Bible. As Ugo stole away secretly from his accustomed life he felt absolutely sure that Mr. Abe would explain his baffling questions to him or else he would find that his questions were unanswerable and he was doomed to be an agnostic.

With the stream of tourists going to Oshima in these days one can not realize how remote and lonely it seemed at that time. The night was extremely cold on the water. The handful of passengers lay on the cabin floor of the little steamer. Ugo was shivering and shaking. A man near him who had a good blanket said to him,

“If you don’t mind, come under my blanket with me. It is plenty large enough for two.”

He thankfully crawled under and fairly hugged the man all night. When they parted in the morning light he noticed that the skin of his benefactor was of a peculiar hue. He betook himself to the leper-preacher’s home and was kindly received by Mrs. Abe. She put him in a little room to rest, saying that she would call him presently for family prayers. When he was called and went into the next room he was astonished to find that the “family” there were four lepers and five tubercular cases whom Mr. Abe was caring for! and among the lepers was the man he had been sleeping as close as possible to, all night! He found this unusual family to be quite the happiest he had ever seen. Each member had had an extraordinary spiritual experience and was living in radiant joy and faith.

Mr. Nakada lived there for months. Like a prodigal son of long ago he took to herding and had charge of several cows which

he took out on the hillsides to feed, often cutting grass and bringing it to them. He was still perplexed and unsettled. Then for some days he lay in a hut on the mountain fasting and praying until he was almost gone and wishing to go. A villager found him and carried him away all but dead. After that experience Mr. Abe took him one day to a lonely graveyard with ancient moss-covered stones and a grove of camellia so dense that it was dim and dusk-like within it on even the brightest day; in this utterly solitary place, while they talked and prayed, suddenly faith came to Mr. Nakada; he felt forgiven and loved; he realized God's power and purposes. From that day to this he has unswervingly walked a path which "shineth more and more." He left the graveyard in inexpressible and quite unanticipated joy. At that time he consecrated his life to singing the gospel to those in sorrow.

He returned directly to Tokyo. Dr. R. A. Torrey was then holding meetings in Japan, and had sent for Ugo's father to help him in Himeji. The father and son went down together; the son sang. He sang "Since Jesus came into my heart."

Then Dr. Torrey said, "Young man, come to my school and prepare for better work." He went to Dr. Torrey's school in Los Angeles and studied Bible under him and hymn-singing under Prof. Trowbridge. Later he went on to the Moody Bible Institute in Chicago, always working his way. He heard in Chicago that Billy Sunday and Rodeheaver were holding meetings in Cincinnati. Surely, he thought, this was his one and only chance to hear Rodeheaver. He went to Cincinnati. He found people were standing in line for two hours to get seats. He asked a young preacher if there was any way to get a good seat and he was told that the only way to get a front seat was to get a preacher's pass at the office. He went and applied.

"Are you a preacher?" asked the lady in charge.

"No, but I am going to be one," he answered.

She laughed and gave him the pass. So, as he says, he "saw Billy Sunday and heard Rodeheaver"; he mentioned to a preacher that he would like shake hands with Rodeheaver.

"You can," said the man, "but you'll have to wait your turn. He'll be glad to shake hands with you, and say 'My friend from Japan.'"

Mr. Nakada watched the crowd surging up to shake Rodeheaver's hand and reflected that if he himself went up it would be over and he would be forgotten all in an instant. He did not go and he returned to Japan without that hand-shake.

Back in Japan he helped his father. He also translated and published a hymn book. He did evangelistic singing and led congregational singing. He was always conscious of not being an adequate musician but he felt a complete confidence that if it were God's will for him to become better trained the way would open and he waited in serene anticipation.

Then came the great earthquake and his hopes seemed in vain. Just a month after the earthquake he was eating his supper one night at home when the energetic evangelist, Mr. Seimatsu Kimura suddenly appeared in the entrance way to his house and fairly yelled out, "Come out! I've brought Rodeheaver to you." The family all dropped their chop-sticks and rushed out. There did indeed stand Rodeheaver! Mr. Kimura said that he had been standing by the ruins of the Y.M.C.A. building and an American tourist appeared and asked him if he would help him to see what Christian schools were left unburned. Mr. Kimura said,

"I'll do anything for you if you will do one thing for me."

"What is it?" said Mr. Rodeheaver.

Mr. Kimura had been in America and had seen Mr. Rodeheaver and instantly recognized him in the tourist.

"I want you to see a young friend of mine who is said to be the only singing evangelist in Japan," he said.

"If there is such a person he is the very first person I want to see," replied Mr. Rodeheaver.

At the Nakada home the two men sang each for the other and sang together. When Mr. Nakada came to himself enough to be aware of external things he realized that throngs of listeners were jostling each other at every door and window and crowding the kitchen. Mr. Rodeheaver and he had staged an impromptu concert with tremendous success! Before they said goodbye Mr. Rodeheaver advised Mr. Nakada, just as Dr. Torrey had done, to get to America and get more preparation. He did go a second time and began to study under Dr. Williamson of the Westminster choir, Princeton; eventually he found himself with diplomas from two

music schools, degrees, prizes, honors and recommendations—just what no one can get him to say; he hardly thinks of these.

* * *

It has many times been said in the past that the Japanese are not musical, at least not in the Occidental acceptance of the term. Certainly good work has been done by some missionaries who were musical and have accomplished much in churches and mission schools; there is a great change in the situation. Yet two things were strongly borne in upon Mr. Nakada at his last return. The first is that since the turning of Japanese taste toward Occidental music, the non-Christian teaching and performance has far outstripped the Christian; therefore real lovers of music are not attracted to the churches because in them they hear but little music and that of poor quality. Secondly he found the Japanese church services too intellectual; they are, he saw, lacking in the aesthetic, the emotional, the worshipful; the people do not have suitable means for expressing their faith and feelings. The old Japanese music, he says, was minor and sad; one of the greatest blessings in Christianity is the joy it brings to life; the churches have not enough "Joyful noise unto the Lord," all the best singing music, also, is sacred music—hymns, solos, chorals, anthems.

He has devoted himself to developing both the performance and the appreciation of religious music. One of his first achievements was to translate and publish REVIVAL HYMNS. Then he organized his "Volunteer Choir." This is "volunteer" in several senses. The young folks pay their own carfare, buy their own books, pay dues to the organization and come to practise for two hours at a time twice a week. They are not only volunteers but supplicants to be enrolled. This would amaze some troubled choristers in America! But this is not to say that Mr. Nakada has had no troubles. His choir is composed largely of business young men and girls. With most of them he had to "start with do—re—mi—and sometimes with instruction in breathing and even standing." Some have paid him for private lessons first in order to get in. Some he has given help to before he would accept them. On the other he has, sad to say, been criticised, been called

amateur and teacher of amateurs, been laughed at for his faith, patience and confidence, and been told repeatedly, "It can't be done!" "It's been tried and tried and it can't be done"; while some have denounced music as "worldly." Why has he continued to struggle? He has wanted first of all to preach the gospel in a wide, effective way, both to his singers and thru his singers. He has determined that he will stimulate the churches, on the one hand, by good music, well-sung, and, on the other hand, demonstrate to non-Christians what good religious music is and what it means. For his singers he has had three objectives—spiritual, technical and social benefits. All rehearsals begin and end with prayer; among his choir are many who are preparing to be in charge of the church music in their own churches; the organization is something like a club or church, with a strong bond socially.

Can they sing? Naturally satisfied with nothing less than the best, Mr. Nakada dared to select Handel's *Messiah* for the first public performance, provoking some smiles by his temerity. It was not possible to give it all. One-half was given in 1932 in the Union church building by his choir of 30 to 300 people; in the second performance, in 1933, the choir numbered 50 and the audience, in the Y.W.C.A. auditorium, 500; in 1934 there were 80 singers and 1500 listeners. Last year also several concerts and cantatas have been given in halls and churches,—Dubois' *Seven Last Words*, Stainer's *Daughter of Jairus*, Mendelssohn's *Hymn of Praise* and Bach's *A Stronghold Sure*. The choir has been assisted by very good soloists in the large attempts—Mr. Graham Batter and Mr. Roy McKenley, Mrs. Minako Hirai and Mrs. Kaneko Yanagi.

These selections and their performances show the level to which Mr. Nakada has elevated religious music; what has been accomplished beside technical improvement and improvement in taste, may be seen by many examples. In the present choir of 80, 12 denominations are represented. It is intended that choir members be continually ready to help in any Christian service in the city at any time, without charge as a general rule; they have assisted in the services of Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, the Salvation Army and others. As the singers are to be carriers of the gospel message he does not usually accept

any who are not Christians, and never any who are hostile to Christianity. Some are taken who seem on the way to believe, the only two or three of such in any group, and these usually become Christian after a few months of choir practice.

At one of the oratorios, some teachers from a famous girls' school were present; they looked for Christian graduates of their school in the choir and saw none but they did see a girl who had been very hostile to Christianity thru-out her course. At the intermission they sought her out and learned that thru the influence of the choir she had changed entirely; at just about the time of the concert she definitely accepted Christ in the home of a young missionary to whom she was teaching the language; just after the rendition of *The Messiah* she was baptized altho the step meant certain persecution in her family.

One day Mr. Nakada was giving a private lesson to a young man who was not a Christian. He had noticed a strange quality in his voice, "a sad color." He asked, "Have you joy in your heart? Are you really happy?"

"Why do you ask me that?" was the slightly resentful answer.

"Because your singing is sad. I can't help asking you, for good singing must be joyful. Your voice is saddening to an auditor. I can but ask why." The young man maintained silence for a while and then began to shed tears. Finally he said, "Mr. Nakada, why do you torture me? Once I tried to get peace in my heart thru religion. I called on various religious people but I received no help. Then I started music to drown my troubles. Now you, my music teacher, bring up the matter. Don't talk about peace and happiness to me."

"But good singing," insisted Mr. Nakada "requires good tone. Good tone comes only from a heart that is at peace. There is just one thing to do—get right with God, have peace and joy. This is more essential to singing than the voice training is." Then as the young man bent low on the piano he laid his hand on his shoulder, saying gently,

"May I pray for you? It will help you more than the practice." After a long silence the answer came, "If you please." As Mr. Nakada prayed the lad decided to become a Christian. From that

time on his voice became a joyful one. "What happened in his soul," says Mr. Nakada, "God only knows. He did not make a musician but he was baptized and as a postmaster in the country he is living a fine life of witness to Christ."

Mr. Nakada's life is a song but it is not a solo. It is a part of a beautiful harmony. "The Nakada home" and "the Nakada family" are words of charm to all who know either. Nothing could better exemplify his theory that music and life are integrally related, that the radiant optimism which has buoyed up Mr. and Mrs. Nakada thru these four years of difficult work; now people are realizing the value of church music, and the jointly-shared vision of Mr. and Mrs. Nakada is of a training school for church directors of music. They have another vision, too! The base-ball teams are being sent to America; why not the Volunteer Choir? Each member has a thrilling story; all long to carry their message of peace and love to American friends. To sing before audiences and the microphone—this is the vision, not for eighty, of course, but for, perhaps, twenty. Seven years ago Mr. and Mrs. Nakada sang over the radio in Pittsburg KDKA they received 500 letters afterward and Mrs. Nakada has corresponded with some of the writers thru all these years.

A "bridge" of song between the nations!—is it an immaterial and futile thing? It might be the most powerful and lasting structure ever raised!—for, tho reason may assent to peace, the soul is moved by song and, more than reason, the soul is the whole individual and the ruler of the will. Who could hear the Volunteer Choir sing of God's love and be again unfriendly to Japan?

Religion and Nationalism in Japan

T. T. BRUMBAUGH

I

It is well known that modern Japan embraces and recognizes within her social structure three great systems of religious thought and organization: viz. Shinto, Buddhism and Christianity. Each of these religious interpretations of life is bidding for popular acclaim in the Japanese empire today, and a knowledge of the underlying principles and most vigorous current movements within these more or less indigenous religious systems may help to a somewhat better understanding of Japan, and may also make possible certain prognostications as to what may happen in Japan under certain circumstances.

Japan is experiencing a religious revival which is reflected in the attitudes and tabulated statistics of each of these three great religious faiths. A brief study of this renaissance proves very illuminating with respect to the present attitude of the Japanese people toward world problems of economics, politics and ethics. For convenience I shall refer to these three major faiths of Japan in the order of their historic appearance in the land, and shall deal more specifically with certain cults or groups of sects which are exercising the largest influence in private and public life.

II

Shinto is the time-honored political philosophy of Japan and few have seriously tried to deny its genuinely religious character. Its centering of personal, family and national loyalties around the legendary gods in support of all that is meant by "Japanese spirit" with the emperor as its symbol, is distinctly a religious phenomenon. Furthermore, aside from the obviously political aspects of the faith, there are the thirteen sects which are recognized as religious and tabulated as such in the religious bureau of the Japanese government.

Of these sects the most vigorous and typically religious is that known as Tenrikyo (Heaven-founded-faith), established about a hundred years ago by a clairvoyant woman and, like its counterpart in America, offering assurances of faith healing to minds without error in pursuit of the True Way. Tenrikyo combines many of the attractive features of primitive religions with a philosophy which is not too much at variance with modern science. In utter simplicity of appeal and the spirit of service it makes direct contact with the daily lives of its converts and prospectives. Its theology is simple, its ethical demands are not arduous, its promised rewards in personal and social values are great; and, being peculiarly Japanese in thought and methodology, the response it gets is tremendous. Tenrikyo reports to the government a membership of almost five millions, and a recent investigator reports that for the past five years an annual average increase of two hundred thousand has been maintained.

Tenrikyo's temples are found throughout the land, its devotees are encountered in all but the highest classes of society, and its wealth is astounding. In the headquarters village of Tenri, near Kyoto, one is amazed at the size of the temples and the crowds of pilgrims worshipping there. One's surprise is also sure to increase as he is shown, one after another, the large and well equipped library of the sect, the modern printing establishment which is sending out literature in many languages, the schools for boys and for girls from primary grade to university, especially noteworthy being the theological seminary and the foreign language school where priests are trained to promulgate their faith in most of the languages of the Orient and in certain Occidental tongues as well. In such large cities as Tokyo, Osaka, and Sendai, too, there are libraries and dormitories for students who are preparing for service to the order.

Tenrikyo is an excellent example of the oft-made attempt to universalize a distinctly nationalistic religion. Though professing intellectual belief in a unitary and universal deity, the sect for practical reasons falls back upon the traditional Shinto pantheon of ten nature-gods of earlier days and a non-critical acceptance of Amaterasu Omikami, the sun-goddess and legendary "Origin of all evils of the universe."

Small wonder then that Tenrikyo believers should be in the

very front of the Shinto religionists in patriotic support of the Japanese empire in whatsoever course its government may take. Some time ago at the height of the Manchurian and Shanghai disturbances Tenrikyo felt called upon to publish in a Tokyo English daily, and therefore chiefly for foreign consumption, a detailed story of the phenomenal growth of the sect in recent years and the assurance this gave of divine favor resting on Japan's cause which Tenrikyo so fervently supports. Other similar printed materials appearing about that time left no doubt in the readers' mind that Tenrikyo, Omotokyo, Konkokyo, Kurosumikyo, together with the other Shinto sects, were heartily in accord with the military as well, and indeed were finding a kind of spiritual exhilaration in the nationalistic fervor of the moment.

It must therefore be concluded that Tenrikyo and its fellow-sects of the Shinto faith, while doubtless reflecting much of the rational and scientific thought developments of the past century, are nevertheless distinctly nationalistic in outlook. Fully as much of the religious awakening now being manifested in Shinto circles must therefore be accredited to the stimulus of nationalism as to any deeper craving for spiritual reality and universal harmony of which many are testifying in these days.

III

Turning to Buddhism we find a very different world ground from that of Shinto. Buddhism's natural genius lies in its universalism, and where there have been obviously nationalistic developments within Buddhism they have been such at the expense of the broader teachings of the Founder and his most illustrious disciples.

Buddhism is also experiencing a revival in Japan today. Japanese Buddhism has always been more positive and hopeful, promising its faithful adherents more and finer joys, than the Buddhism of other lands and cultures. This doubtless accounts for Buddhism's greater strength through the centuries in this country than elsewhere in the Orient. But the revival indicated here is a more recent and modern phenomenon. In substantiation of this, reference may be made to the huge and constantly mounting membership of the Shin

and Jodo Shin sects of Buddhism, as indeed also of the Nichiren sect, and to their various activities so closely paralleling those of the Christians—humanitarian, social, moral, etc.

But there is a movement even more indicative of the growing influence of Buddhism in the spiritual and moral life of modern Japan. I refer to the New or Neo-Buddhism movement of which Prof. Entei Tomomatsu is the acknowledged leader. This is primarily a youth movement and is so characteristically non-sectarian and even anti-clerical as to remind Christians of the origin of many of our own historic religious movements.

Neo-Buddhism is a spiritual dynamic sweeping Japan's rural masses today into a "back to our saints" program, and calling for genuine social and economic service to the distressed farmers, fishermen and laborers all over the empire. Tomomatsu works through the already organized youth groups or guilds in rural or urban centers and finds them readily responsive to a program of self-denial for mutual good—in Buddha's name, or Prince Shotoku's, or Saint Shinran's, or Nichiren's, if any of these may be your favorite saint or prophet.

According to the latest official bulletin from the religious bureau of the Japanese government there are 41,082,307 members of Buddhist temples and sects in Japan. That is about 65% of the population. This means considerably more than it would have meant twenty years ago, for today Buddhism is a revitalized faith and even the most conservative and different orders are feeling the up-surge of spiritual vigor.

Yet one cannot help wondering how much of this renaissance may be attributed, as in the case of Shinto, to the rise of nationalism, or may at least be considered an accompanying phenomenon. It will be remembered that the Shanghai incident of 1932 was precipitated by a group of super-nationalistic Buddhists demonstrating boisterously near a Chinese towel factory. It has been repeatedly reported in the papers also that Buddhist temples and congregations throughout the country have been presenting fighting aircraft to the imperial army and navy. And even Dr. Tomomatsu's radio lectures on national morality have been of such a flavor as to make one suppose the government quite happy for such spiritual reinforcement in a time of uneasiness.

Buddhism's descent is from distinctly universal origins, but in practical respects at least, the Buddhist revival to be noted in Japan just now is much more limited in outlook than its forebears in India and China. Present day Japanese Buddhism is essentially nationalistic.

IV

What then of Christianity, the most recently arrived of Japan's acknowledged faiths? Christianity is yet young in this country. Protestant missions have recently been celebrating their sixtieth anniversaries. Representing in so large part a foreign religion imported from twenty or more Protestant countries and the leading Catholic lands of the world, it is natural that Christianity's influence to date should have been largely on the side of internationalism and universal brotherhood. But Christianity early set about the task of making itself indigenous. It was Bishop Yoitsu Honda (Methodist, and first Oriental bishop of any communion) who, at the time of the Russo-Japanese war when many Christians were in doubt as to their highest loyalty, is credited with having led the Protestant churches of Japan into hearty support of their government's war program.

Christianity is a power in Japan today far greater than might be deduced from the enrolled membership of its churches. Christian institutions are annually graduating thousands of youth who, though not all baptized are nevertheless essentially Christian in philosophy and largely so in conduct. Yet in looking at the Christian movement in the large it is difficult to pick out any outstanding institution or program which may be considered characteristic of Christianity's general position in the land, as we have done with Shinto and Buddhism.

It would be the easy and natural thing to seize upon some outstanding personal example of Japanese Christianity such as Toyohiko Kagawa; but this would be a mistake. For if there is one thing apparent to a careful observer it is that no one Christian leader can be considered representative of Christianity in general in Japan today. It is especially obvious that the Japanese churches are neither prepared for nor inclined to follow Kagawa's leadership in the full spiritual and social implications of his message.

V

Lacking anything more representative, it may be permissible to fix attention upon the so-called Kingdom of God Movement recently *officially* concluded but still, in results accomplished and in new spirit liberated, a vital force in Christian circles. It is yet too early to see what tangible and lasting fruits will come from the Movement, particularly in the field of interdenominational union or cooperation, but that such fruits will be manifest few can doubt.

It must be said, however, that in spite of its name this was never a "movement" in the generally accepted meaning of that term. It was, rather, a united evangelistic campaign, to the very end of which Kagawa gave his services as evangelist but which, it was progressively apparent, lacked many of the elements of a broad regenerative movement in Japanese life. One of the finest results of the "Movement" was the increased cooperation it necessitated among the denominations and churches by way of making the local efforts in every community effective; yet it was denominational self-interest which eventually brought the campaign to a close, inasmuch as the respective church groups were more interested in consolidating their gains in constituency and membership than in pressing forward *together* toward new objectives.

Another of the contributing factors to the less than anticipated success of the Kingdom Movement was undoubtedly the churches' failure to conceive of evangelism as necessarily both personal and socio-economic. It is true that this latter emphasis was included in the original plans for the movement, but as time went on it became clear that the churches' passion was chiefly for the saving of individual souls and that there was small comprehension of Kagawa's conviction that religion must directly issue in and effect social and economic transformation, beginning with Christian people in dealings with each other and with all others, as for example through Christian cooperatives, mutual aid activities, and other manifestations of brotherhood.

Indeed scarcely had the Kingdom of God Movement, broadly conceived, been launched than Barthian thought began to make its appearance in Japan and, in conjunction with other conservative elements, set to work to defeat these more social ideals and purposes.

Not that all the social idealism of the campaign was dissipated; many excellent projects in improving the social and economic life of farmers, fishermen and laborers were undertaken and will be continued as direct fruits of the Kingdom movement. Yet there are distinct evidences that the narrower theology is now more firmly entrenched than before and that future interdenominational cooperation will be more orthodox and individualistic in its emphases and enterprises. This tendency was especially noticeable in the last two years of the "Movement" when, for specific labors in Tokyo, its character was definitely altered and the more evangelical and nationalistic name, "Movement for National Redemption," adopted.

VI

This introduces the element which, to this writer, seems the weakest feature of Japanese Christianity, of the Kingdom of God Movement, and of all other Christian activities in this country, to date. Japanese life and thought is still essentially feudalistic, therefore exclusive and cliquish in its social manifestations. The corollary of this is that, when the Japanese people are aroused by some political or racial issue as in recent years, this feudalistic exclusiveness comes strongly to the fore; with the result that, even in Christian circles, thought and action become highly nationalistic. The churches of Japan today, effected by such popular psychology, are distinctly nationalistic in temper and in program.

In saying this, it must at the same time be admitted that Christians in Japan, their church bodies and their interdenominational councils, are more outspoken for peace and cooperation with other peoples than are those of any of the Shintoist or Buddhist sects. But, in every-day parlance, that isn't saying much. And, as the months and years of the recent Sino-Japanese difficulties have dragged on, coupled with the strained relations with Soviet Russia and the United States, many missionaries and some Japanese have expressed their distress at the growing national-mindedness of their fellow-Christians here.

Perhaps one element in this growing national consciousness is the fact that, coincident with Japan's enhanced aggressiveness in

world politics and economics, though due entirely to financial straits of home boards and constituencies, mission grants from Western churches have been drastically cut and missionaries withdrawn in large numbers. This has thrown an unprecedented burden of finance and administration upon the Japanese Christians. They have borne these burdens with amazing fortitude and statesmanship, and one may say that in spite of loss of huge money grants and missionary personnel from abroad the Japanese church is stronger in many ways today than ever before. But with this new responsibility has come new pride to the native Christians, and it has all fitted nicely into the growing nationalism of Japan's militarized leaders, government and people.

This increased nationalism reveals itself particularly in the program of the Japanese churches for so-called "foreign evangelism," which on investigation turns out to be nothing other than following Japan's emigrants to Korea, Manchuria, North China, South America, and the American West Coast, and establishing Christian churches among them. This lays the Japanese Christians open to criticism for supporting their government's expansion policy, though it must be admitted that they are motivated by the genuine conviction that to preach Jesus Christ wherever Japanese are found is to start processes which will eventually solve all Japan's difficult problems, both internal and foreign. Many, however, see the dangers involved in such an exclusive interpretation of the "Gospel for Japan"; it smacks too much of the "Japan-Spirit" of which we hear so much these days, even within Christian circles; and one wonders whether there may not be something of the same spirit in it which breathes in the Tenrikyo Scripture: "When Japan shall be empowered with Holy Creed, She will pacify other peoples as she pleaseth." (Holy Scripts 5:32).

What all this means for the future of international and inter-racial relations can only be left to conjecture. Suffice it to say that many Japanese Christians are aware of the situation herein described and are sincerely cooperating with missionaries and other internationally minded spirits in seeking a way out of Japan's difficulties other than that of nationalism. Cooperative elements are also being found among Japan's other faiths and the realization is dawning that wherever fellowship of faiths with common ideals and

purposes is possible it should be consummated and directed toward the desired goals.

Some Buddhists, Christians, and even an occasional Shintoist, are even daring to tell youth that patriotism is not enough; there must be a higher loyalty. This is a difficult role in a land gone nationalistic because of racial discrimination without and economic hardship within; but so long as Japan permits even a semblance of free speech there will be voices against the folly of nationalism, imperialism and militarism as a way out of such difficulties. Toyohiko Kagawa's is one of the strongest of these voices.

VII

What of Western Christendom's duty in such a time? Obviously it should be that of caution, kindness and patience. It is all too clear that what Japan has adopted of militarism and nationalism and imperialism, has come from the West. Let us therefore remember that only "a soft answer turneth away wrath." Japan has been enraged by racial and economic discrimination. Japan is hard pressed to feed her masses, and none there have been to help her. Japan must be nursed back to reason and to co-operation by common sense, by co-operation, and by love on the part of others. In the days before Japan began to feel the awful injustice of race prejudice and of the present distribution of the world's resources, before the League of Nations demonstrated itself to be a society of strong powers organized to keep what they had already seized of others' lands and wealth, and before America's Oriental Exclusion legislation was enacted, Japan's religions—Shinto, Buddhist and Christian—were rapidly developing strong humanitarian and cooperative qualities. Since that time they have turned toward narrower channels of thought and action. Judgment as to who is most responsible for this must be left to him who run and reads. That the Occident is as much involved and concerned in it as the Orient, is obvious—and above all, the Kingdom of Our Lord throughout the earth.

To an American Friend

DAIKICHIRO TAGAWA

Many visitors who have come to Japan recently have been very desirous of learning the opinion of Japanese Christians concerning some of the problems that exist between Japan and America today. I cannot speak for all Japanese Christians, nor can I even touch upon many of the outstanding problems between the two nations, but within the time at my disposal I should like to express my own opinion concerning several such problems.

I

The first one is the so-called Manchurian problem. Because of Japan's relationship to Manchuria, our country has been severely criticized by Western nations, especially by the United States. I shall not attempt to reply to such criticisms, but should rather like to remind you of certain events in our past history which to a great degree have influenced the present attitude of the Japanese people with regard to Manchuria.

(a) As a result of the Sino-Japanese War in 1894-5, Japan received by treaty the Liaotung peninsula. The Japanese flag was already flying over this territory when the Concert of Powers—Russia, France, and Germany—demanded that we give it up. Unable to face the combined force of these three strong nations, Japan reluctantly acceded to their demands, but the Japanese people have never forgotten and never will forget the resentment aroused in them at this time. (b) Then again, as the result of the unsatisfactory terms of this treaty, Japan fought Russia in 1904. Russia finally was driven from Manchuria, and Japan received the South Manchurian Railway as well as the Railway Zone and the lease to the Kwantung Territory. (c) However, at this time, the disapproval and resentment of the Japanese people were aroused by the efforts of Mr. E. H. Harriman, the American

financier, to secure for American interests the partial financial control of the South Manchurian Railway. (d) He was not successful in this, but the Japanese financial interests, although smaller in strength, threw all their financial power into the development of Manchuria, with the result that the commerce of the region fell into Japanese hands, and the new port of Dairen was developed and raised to a position of great importance. (e) Then the recent Manchurian incident occurred, and for the third time the young men of Japan shed their blood for this important territory, whose control is so necessary to the future success of our country. More recently the independent state of Manchukuo has been established and the North Manchurian Railway has come into its hands by purchase from the Soviet Union.

I think I shall leave this subject at this point. The five historical facts that I have reviewed will make clearer to you than any explanation that I can give the emotions and sentiments held by the Japanese people toward Manchuria. It will perhaps explain to you why we entertain a different attitude toward that territory than do the Western nations, and why we have felt it necessary to follow a different course with respect to this problem than that followed by other nations. Because Japanese blood and treasure have been poured out for it, we naturally assume a different emotional attitude toward Manchuria than other nations do.

II

In the second place, at the risk of seeming to be discourteous, I should like to say a few words about the foreign policy of the United States, especially with relation to the Far East. Since the time Harriman attempted to secure partial control of the South Manchurian Railway, the United States has continually interfered in Far Eastern problems, attempting to assume a position of leadership in their solution. Such a policy is of course within the free choice of the United States. However, at the same time that she has interfered in the affairs of Eastern Asia, the United States has insisted that other nations keep their hands off the problems which lie within her sphere of special interest. It strikes us as just a little bit inconsistent that the United States should insist

upon a Monroe doctrine in the Western Hemisphere, and at the same time refuse to recognize Japan's special interests in the Far East. To many of our people, this inconsistency in American policy has made the United States, in spite of her protestations of international goodwill, seem to be a nation guided only by self-interest.

(b) Then there is the matter of the Exclusion Act. We Japanese remember with gratitude that about seventy years ago it was due to American influence that our country was opened up to Western civilization. However, our gratitude for this act has been dampened by the fact that the United States has closed her eyes to the further progress of our country, by shutting her doors to emigrants from Japan. The present Exclusion Act, especially, by placing Japan in a separate class from that of the other great nations, is looked upon as an act of unfairness and discourtesy by all of our people.

(c) The League of Nations. We Japanese Christians, who are concerned about international affairs, are grateful to the great American president, Woodrow Wilson, for establishing and securing the support of other countries for the League of Nations. I, for one, look upon this as one of the greatest achievements of the twentieth century. Nevertheless, after your president gave his life working for the establishment of the League and securing the adherence of other nations to it, the United States refused to join it, but remained outside of this, the one effective organ of international cooperation. This, to all of us, seems very strange, incomprehensible in fact, and has not helped to enhance the reputation of the United States among our people.

Dear friend, I must ask you to pardon my lack of courtesy in speaking so frankly about these matters, but I have only referred to them to account for the fact that so many Japanese look upon the United States with suspicion and doubt. After all, we ask, what sort of a country is the United States? Does it have a fixed and settled policy toward other nations, or is it guided only by expediency and self-interest? To an outsider, it certainly appears to follow a policy of opportunism. If this is so, then, just how far shall we Japanese respect the foreign policy of the United States? I bring this up only in order that you may better appreciate the

doubt that lies in our minds regarding the policies of the United States, especially with respect to Far Eastern Affairs.

III

We Japanese Christians have been very severely criticized especially by American and Chinese Christians on account of our attitude toward the so-called Manchurian problem. The main point of such criticism seems to be that we did nothing at the time of the outbreak of the trouble there. What were we doing when hostilities broke out? Why were we silent? Were we in favor of our government's policy or against it? Were we living or dead with respect to the issues involved? These are questions which our fellow-Christians in other lands could not understand at all.

I do not say that these criticisms are entirely wrong, but in reply to them I would say that at the time we Christians did not understand what to say or how to act. There was nothing for us to do except to keep silent. In Japan there is not a single Christian daily newspaper, nor a single Christian magazine devoted to the discussion of political, economic, or financial problems. Therefore Japanese Christians, as a whole, stand outside the sphere of political, economic and financial interests, and are unfitted to judge the right and wrong and the merits and demerits with respect to such problems. This is the situation at present, and has been the situation for many years, being in fact the traditional Christian attitude toward these subjects.

Of course we all admit that the Manchurian problem was not an every-day matter, and I suppose it was necessary for the Japanese Christians in the name of justice and world peace, to stand up and take part in the controversy which it aroused. But the relation of Japan to Manchuria is not a new problem with us. We have become accustomed to it, for it has been with us for over forty years. During this period the Christians of Japan have said nothing and done nothing concerning our national policy respecting Manchuria. There is no specific Christian viewpoint formed on that point. How, then, in this latest instance, could it be expected that the Christians should be able to pronounce judgment on the issues involved?

Also, at the time of the outbreak, both the United States and the Soviet Union were outside the League of Nations, which is the most important organ in the world today for the perpetuation of international peace. Only Japan, as a member of the League was under the League's authority and amenable to discipline from it. Not only that, but at that time, as today, the nations of the world were competing with each other in an armament building race. Since the organization of the League in fact, the armaments of the nations of the world have greatly expanded. Where in the world today are the Christian ideals of justice and world peace recognized and put into practice? Such a situation troubles us very much. Should we Japanese Christians desire to devote ourselves to the cause of justice and international peace, where in the world today would we find a foundation and backing for our pursuit of these ideals? Now I am not pleading for or advocating the position of the government at the time of the incident, but I am merely stating that we Japanese Christians at that time were not in a position to say anything or to do anything about it.

IV

My next point concerns the relationship of the International Christian Movement toward the League of Nations. What relations does international Christianity have toward the League? What relation should it have? I believe that it should have a very definite relation and a very close connection. The League of Nations is an organization through which the statesmen, diplomats, lawyers, capitalists, military men, etc. of all nations are exerting their efforts for the sake of international peace. In several spheres the League has already an exceptional record. The Japanese people at the present time make light of these achievements of the League, saying that it has done nothing, and can do nothing, but I believe the League has had reasonable success and from my heart I rejoice in this fact. But in order actually to preserve the peace of the world it is necessary to create a will to peace among the people, it is necessary to convert the hearts of the nations to the cause of peace. It goes without saying that this is not the business of the

diplomats and statesmen of the world, although of course they should work toward that end and are doing so. But beyond this, the religious people of the world, particularly Christians, should contribute their help and leadership in order that a strong spiritual element can enter it. In other words, in order to make the League function effectively a strong backing of Christian peace propaganda in every country is necessary. But today such a fundamental backing is not in existence. The League possesses no relationship to any international religious organization, with any inter-religious organization which can aid and foster the ideals for which the League stands. I believe that this is a great defect in the organization of the League, and I shall be happy if you can suggest any way by which international Christian organizations can come more directly into cooperation with the League.

If the United States, moreover should leave its policy of isolation and assume the responsibility of membership in the League, the peace of Europe would most certainly be made more certain. And if this should take place, the peace of the world would certainly be made more secure. The United States, by thus assuming its responsibility and shouldering its duty, would be making a great contribution to the cause of international peace. This is my very earnest belief, and if in expressing it I have said anything to offend you, please excuse me, for I feel very deeply concerning this problem, and I bespeak your most ardent efforts toward bringing this about.

John R. Mott in Japan

I. Dr. Mott and the Youth of Japan

ARTHUR JORGENSEN

"Whenever I hear two voices, one of youth and one of age, I always incline to heed the voice of youth." These words came from a man who for forty years has maintained a position of unrivalled leadership among the Christian students of the world. In this instance they were addressed to a group of over one hundred men who had gathered at Tozanso, near Gotemba, to confer under Dr. Mott's leadership concerning the work and program of the Young Men's Christian Association of Japan. The group was assembled under the auspices of the National Committee and held session for two full days, from noon of March 21st until noon of the 23rd.

It was indeed a representative gathering. The committee in charge, under the direction of the National General Secretary, Mr. Soichi Saito, had planned to assemble from seventy-five to one hundred of the most representative leaders of the various units that make up the national Union of the Young Men's Christian Association of this country. Altogether 110 men were in attendance. Of this total, about forty were business and professional men, serving as members of Boards of Directors, and employed secretaries, while between sixty and seventy were students from the leading centers of learning in the Empire. These representatives had been carefully selected. They came literally from every section of the nation, including Hokkaido, Kyushu, Keijo, and Port Arthur. Despite this wide geographical distribution, an extraordinary singleness of purpose was apparent from the beginning. The whole gathering felt a new weight of responsibility in the presence of opportunities that expanded and grew more vivid as the hours of the conference passed. Older men, by whom another conference is frequently viewed as merely another interruption of their regular activities, could not long remain indifferent to the presence of a spirit that

was elevating this conference to high levels of vision and determination. Due to the state of mind that prevailed from the very beginning, under the inspiration of Dr. Mott's leadership, it became evident at once that this was not to be just another conference, but rather an experience of radical awakening from which men would emerge with new conceptions of their responsibilities as Christians. The delegates, both young and old, felt themselves moved by a pervasive but none the less specific sense of meaning and significance that is far from common even in religious conferences.

Thus the conference offered a combination of circumstances calculated to give free scope to Dr. Mott's great gifts of mind and heart as well as his most characteristic strategies. Among the older men present there were some who had watched him and felt the inspiration of his leadership on each of his many visits to this country. These and others who had seen the manifestations of his power in Japan as well as in other lands were unanimous in their judgment that never had they seen the energies of his mind and spirit combine to work a profounder effect. And it cannot be said too emphatically that this effect was not confined to the older delegates. On the contrary the acceptance of his leadership by the more than sixty students, representing as they did the great government as well as private institutions of learning throughout the country, was, if anything, even more pronounced. These representative students of Japan listened to Dr. Mott with the closest attention, at times they questioned eagerly, and having opened their minds and hearts and caught some intimations of his greatness, they rose up to follow. An impressive exchange of confidence took place—the leader in his hearers and they in him. The result was a genuine awareness of spiritual power, an extraordinary concentration of thought and will upon the high purposes to which, in the words of Dr. Mott, "the unerring hand of Christ is beckoning the youth of this generation."

The response of the students and of the whole conference was magnificent. Not only was renewed dedication of individual life made by many, but on every hand there arose the question, what are we going to do about it? How can we share the visions, the firm resolutions vouchsafed to us during these memorable days.

These are good signs. Under the influence of two of Dr. Mott's addresses dealing first with the possibilities of the work of the Young Men's Christian Association, and second with the relation of students to this world-wide organization, practical questions at once arose. A committee was appointed to draw up suggestions regarding fundamental policies whereby the effectiveness of both city and student Associations could be increased and their influence more widely extended. This committee brought in resolutions and in the form in which they were finally adopted unanimously by the conference and referred to the National Committee for consideration and action, were as follows:

1. Increased efforts to expand the work of the City Associations to new centers, and to train the leaders for such expansion.
2. The adoption of a program that will elevate the quality of the present student Associations. To this end, it is suggested that the National Committee place a student secretary in each important student center, or if that is impossible, a minimum of one man in each of the present districts or regions.
3. Plan to increase the number of student hostels.
4. Adopt a program of leadership training for Middle School Associations.
5. A larger measure of cooperation with, and contribution to, the various world-wide Christian movements.
6. Plan to establish Y.M.C.A.s in industrial and rural regions.
7. Cooperate in the promotion of mutual understanding among the nations of the world.
8. Study the possibility of promoting the Y.M.C.A. in Manchuria.

The subjects, "Christian Leadership" and "Spiritual Habits," were discussed by Dr. Mott with a force and persuasiveness that moved every delegate to a new consideration of his own resources and responsibilities. These messages touched deeply not only the emotions, but equally the springs of will and action. The older men realized that the speaker was now able at the age of seventy to carry on with an authority of spirit unexcelled in the heyday of his power and usefulness; the younger men and the students recognized almost instinctively his prophetic words and responded with extraordinary swiftness and unanimity to their challenge. The conference adjourned in a spirit of devout prayer and dedication.

The men went forth carrying torches that had been lighted at the fires of Tozanso.

Evidence of the reality of this experience has already been offered. At distant places like Yamaguchi and Keijo (Seoul) where district conferences have been held since March, one or two delegates from the national conference have been able to kindle the minds and hearts of the smaller groups with the fires that burned at Tozanso. Dr. Mott was present for one day at each of these district conferences. To Yamaguchi he paid his second visit, the first having been made in 1896, just 39 years ago. At the close of these regional conferences, the spirit that prevailed at Tozanso was again in evidence. Students went forth with high hopes, with faith regained, and in the conviction that these gatherings had been turning points in their Christian experience. It now remains for the leaders to conserve and direct the energies that have been released and, in collaboration with youth, to inaugurate a new era for the Young Men's Christian Association of Japan.

II. The Kamakura Conference

E. T. HORN

From Tuesday, March 12th at 2 p.m. to Thursday, March 14th, at noon, there gathered at Kamakura in the cheery solarium of the Kaihin Hotel, a company of about seventy Japanese and foreign missionary delegates invited by Dr. John R. Mott through the Japan National Christian Council to participate in an intensive conference on vital Christian problems. I understand that the personnel was selected chiefly on the basis of the personnel of the National Christian Conference held in 1934.

The plan of procedure was by the presentation of prepared papers and reports followed by free discussion, each speaker limited to five minutes. At the opening meeting Dr. Y. Chiba was elected chairman; Dr. F. W. Heckelman, vice-chairman; Mr. Y. Kurihara and Mr. Nicholson secretaries. The first afternoon's special topic for consideration was the General Situation confronting the Church in

Japan, the subject being introduced by Rev. T. Miyoshi, and discussion opened by Dr. Kozaki. Following a brief discussion, Dr. Mott spoke on the Present Status of World Evangelization.

He referred feelingly to his great pleasure in being in Japan, among kindred souls. "In such an atmosphere as this (said he) 'creative thinking is possible.'" He spoke of the great past of Japan, of her still greater present, and her evident importance in the designs of Almighty God for an even greater future. He then sketched his view of the mission of Christianity in the world, in which the Church in Japan is destined to play a very important part. With unparalleled optimism, Dr. Mott pointed out some of the present sources of encouragement to Christian workers—as for instance the great zeal manifested by the Roman Catholic Church. While the budgets of Protestant Churches for Missions have been decreasing, the Roman Catholic Church has been appropriating more money for missions; in this time of depression the Roman Church has been showing amazing strategy in planning for the future; witness also her very fascinating youth movement. The Greek Catholic Church, in like manner, with greatly depleted resources in men and money has been carrying on very vital work; they are also greatly concerned about the problem of how best to reach and hold the youth—in Greece, Bulgaria, Armenia, among the Copts in Egypt, and among exiles in Russia.

Protestant Christianity, however, is bewildering; all the denominations are under the spell of world-wide depression; but it is a big mistake to regulate our plans for the Kingdom in accordance with a period of depression. Financially, probably German missions are suffering most; but at the same time, they are making heroic sacrifices to carry on, despite economic conditions. There are, in short, many signs of hope on the horizon.

This period of hardship has had the result of forcing the churches back to a fundamental study and appraisal of their work; witness the Berkeley investigations in education in China; Stanley's and Frazer's in India; Butterfield's and Jones's studies in Africa. Secretaries are traveling over the fields with which they are connected; leaders from the younger churches are visiting the older churches; the influence of these travelers is tremendous and is resulting in restudying, restating, and revising programs and plans.

Nor is the day of the pionner in foreign missions by any means over. It is indeed necessary to note that unoccupied fields stand today pretty much as they did when the Edinburgh Report was made in 1910. These unoccupied fields offer unlimited opportunity for leaders from all countries, especially from Japan. There are vast areas of human need, mostly overlooked right here at home: rural communities, nine-tenths of the total geographical area on which we spend but one-tenth of our mission resources—to say nothing of the great fishing population of Japan, which is all but untouched. We must henceforth emphasize the application of Christianity with reference to neglected groups:—this lesson is one of the outcomes of the Jerusalem Conference. New technique is being worked out; there is greater specialization in missionary training; new avenues of service are opening up for young missionaries.

In the sphere of racial relationships the Christian conscience has begun to tremble. The "hot spots" are Southern and Central Africa and Central Europe. The solution of these difficult problems requires a world context—and will involve the supreme test of Christian love. As far as world evangelization is concerned, some of the best Christian minds are devoted to the study of the message and methodology of the gospel. The Kingdom of God Movement in Japan has had a profound effect on the world. The Five Year Movement in China in the midst of practically impossible conditions, the Mass Movements in all eleven divisions of India; the awakening of caste people in India through the Christian movement among outcastes; revived Christian movements in Russia, and among Jews, as well as in Europe and America are summoning us to the larger evangelism.

The younger churches have come into the place of central prominence. Plans must not be laid primarily from the point of view of missions or boards. This rise of the younger churches is going to mean much to the older churches too. But the time of transition is a time of difficulty and danger. There is danger (a) of losing touch with historic Christianity; we must believe that every period has lessons of importance for every successive period. (b) of losing contact with the continuity of creedal Christianity; (c) of separation from ecumenical Christianity; each branch that acknowledges the deity of Christ has something to contribute to all

others; (d) of separation from mystical Christianity, for this is a materialistic age when static breaks in too much on the spiritual ear; (e) of separation from vital Christianity; we cannot afford to be separated from any expression of vital Christianity.

Now in face of this situation and the opportunity the problem of leadership is central—solve it and you solve all others. But God always raises up leaders to meet great causes. It costs a great deal to bring Christians together, viz., courageous and conclusive thinking; sacrifice; it costs great acts of trust, in one another and in our guiding principles under our Divine Lord. Pay the price, and we shall see the work advance under God's chosen leaders.

At the session Tuesday evening, the subject was "The Church," the chairman being Rev. M. Noguchi. Mr. Saba introduced the subject and Rev. I. Miura led the discussion. The speakers called attention to church statistics which show a decrease in Sunday School enrollment and church attendance, to the fact that church life is at a comparatively low ebb, fundamentally because of lack of Christian conviction and of the cultivation of the inner life of the spirit. It was also brought out that in Japan old churches do not rise in membership above a certain level, that a plan of evangelism by building large churches is not so successful, but that on the other hand it is not difficult to get together specially in suburban sections, groups of about thirty members. This should indicate the line of least resistance to follow in evangelistic endeavours.

The closing portion of the evening session was utilized by Dr. Mott to state the case concerning the next World Christian Conference. He stated that his present visit was largely in the interests of this Conference. From Sept. 27 to Oct. 6, there will be a meeting of the entire International Missionary Council, at which there will be representatives of all the 28 National Councils, and when the time and place of the World Conference will be decided. It was the conviction of the leaders that the next Conference should be held in the Orient. Dr. Mott solicited frank expression of opinion in regard to the issues with which this next world conference should deal, as well as regarding the place where it should be held. There was strong unanimity in the hope that it might convene in 1938 in Tokyo.

The morning session of the second day was devoted to the

discussion of the subject, "Cooperation between Church and Missions," under the chairmanship of Rt. Rev. Y. Matsui and Rev. Z. Goshi. The subject elicited a lively discussion. It was generally agreed that the missionary has a higher call than from any mere geographical locality, and that he goes even where he is not invited; but that he ought to work under the church or within the framework of the church organization. The Japanese leaders who spoke were emphatic in maintaining that the work of the missionary in Japan is by no means finished; that the Laymen's Report tends to weaken missionary zeal; but there never was a time in Japan when missionary work was more needed.

At 2 p.m. with Rev. M. Nakamura as chairman, Mr. Yoshida and Rev. M. Kozaki introduced the main subject of the session, viz., "Methods of Evangelism." After a brief recess, the session was resumed and the subject, "Christianity and International Relations" was introduced by President Tagawa and Mrs. Gauntlett, Prof. Kojima acting as chairman. Mr. Tagawa's general remarks will be found on another page of this number of the "Quarterly." Mrs. Gauntlett spoke of the problem of the Christian's attitude to War, and analyzed the chief causes of war as racial discrimination and injustice. She emphasized the fact that spiritual renewal must precede activity, and advocated calling a day of international prayer for peace. Dr. Mott spoke at length on the need for cultivating the international mind, cultivating the international heart; and cultivating the international will. At the conclusion one Japanese delegate said with fervor: "Dr. Mott's attitude makes us feel ashamed of the little we Japanese Christians are doing. We must do more. The Christian body is small but it could do more if it were only expressive. We must do what we can."

On the third day, at the Thursday morning session, Mr. Ebizawa reported on the National Christian Council, Mr. Murao on Christian Literature, and Mr. Noguchi on the Kingdom of God Newspaper. Unfortunately the entire program set for the evening session had to be crowded into this session, and many important suggestions necessarily received scant consideration. The committee on Resolutions brought in its findings, which will be introduced and commented on elsewhere, either in this or the next issue of the

"Quarterly." In the closing address of the conference, Dr. Mott spoke along the following lines:

The time spent here has been a creative hour. Christian leaders stand here at the parting of the ways; you hear a summons to decision, to make disposition of your will.

1. What shall it be? Contraction? Or expansion? What would—did—Christ do under such circumstances?

2. Shall we depend on the past or on the future? The mandate and the experience behind cannot be forgotten. They give guidance and warning and fortify faith. But the goal is ahead; the Leader is in the front, a living ever-creating Lord, who is going to do *new* things.

3. Shall we live in the mountains, or in the mists and dead level of the plains? "Depression" on every lip—Christians ought never even to think the word: Christians think elevation; Christians cannot be pessimistic. They must dwell on the Mount of Transfiguration, must sacrifice, and must gain the final victory.

4. Shall we confront this situation with divided ranks or with a united front? It is very important to make a clear decision here. It is hopeless to think of the magnitude of the task, divided; there is no way through on any divisive plan. If we push on together, there is no doubt as to success. We simply dare not contemplate the alternative.

5. We must decide whether we shall measure our plans by our visible material resources, or by our invisible spiritual resources.

6. We must choose between certainty and uncertainty: conflicting voices—cross purposes—a losing fight—nothing has actually happened in these last years to invalidate a single claim that Christ has made. Christians need not be undecided: this is the time for great affirmations. This is the time for a strong "I believe;" for an adequate God; an all-sufficient Christ. Every man stands in need of what Christ, and Christ only can give. Each of us believes his call, and has God's daily presence. What more can we need?

7. We must make a choice between the possible and the impossible. Christianity is primarily a summons to the impossible. Distrust God's guidance in any situation where you are not facing the impossible. There are great advantages in the impossible. It

develops imagination; it calls out latent powers within us; it makes possible fresh manifestations of God's presence and power.

8. Shall we listen to the voices of the world, or the voice of our Lord? "My sheep hear my voice, but strangers will they not follow." The Quakers taught me to pray. After talking to God, I must stop and listen to what God has to say to me. "Speak, Lord, for thy servant heareth." This conference will help give us a clearer sense of direction, of mission, and a satisfying sense of Christ's companionship. After all, that is the greatest thing.

Thus, on a high plane of inspiration, came to a close this Conference at Kamakura. All those privileged to attend felt perhaps the contagious Christian optimism of this venerable man of God. We felt that every question which he touched had been elevated out of the mere material and temporal into the realm of the spiritual and eternal. Dr. Mott was colossal, heroic, prophetic. In his faith, his passion for the Kingdom, his devotion to our Lord, his calm assurance of victory, his fearlessness, his breadth of vision, his glorying in adversities, he was apostolic. His sojourn among us, though brief, will surely be productive of incalculable benefit to the cause of Christ in Japan.

The Spirit of Japan

Selections from the Poems of E. A. Sturge

Perhaps no Western ever endeared himself to the Japanese residents of the Pacific Coast as did Ernest A. Sturge, M.D., Ph.D. Originally a missionary to Siam, Dr. Sturge after his retirement on account of health, devoted his life to working under the Presbyterian Board, for the Japanese on the west coast, with headquarters in San Francisco. As a friend of itinerant and visiting Japanese, as well as a leader and adviser of residents, Dr. Sturge earned a great place in the heart of the Japanese people.

The poems comprising this book of 200 pages were first collected and published by the young men of the Japanese Y.M.C.A. of San Francisco, in 1920. Later editions, with revisions and additions appeared, the present Japanese edition being published in December 1934, several months after Dr. Sturge's decease. Introductions writtirn by the late Count Okuma, Yukio Ozaki, and Ichiro Tokutomi appear in the volume. One of the most attractive features of the book is the excellent selection of photographs and other illustrations, many of them colored, which it contains. The book is published by the Sturge Memorial Publication Society (*Sturge Zenshu Kankokai*) which proposes later to issue others of Dr. Sturge's works. The publication was assisted by a grant from the Society for International Cultural Relations.

Mr. Tokutomi, in the introduction remarks that, "Japanese who read the poems will feel as if standing before a mirror, looking at themselves." If this is true, then the book has achieved its purpose. Never a resident of Japan, although several times a visitor, it is undeniable that, in the words of the preface, Dr. Sturge, "has a profound knowledge of that concerning which he writes, and a deep insight into the innermost spirit of that which he undertakes to depict."

Nevertheless, in the point of literary technique the poems leave much to be desired, and will hinder the true appreciation of their message among Westerners trained in the appreciation of literature. In the rendering of ancient myths and ballads he is perhaps at his best, but the short poems on "Favourite Flowers, Trees, and Birds" and "Scenery" are the most free of technical crudities. Selections from the latter sections are appended.

The Plum

The hardy plum is first to come
Of all the flowers of spring;
It seems so bold to brave the cold,
That poets love to sing
Of these brave trees; to Japanese
The path they seem to show
To victory. They love the tree
That blooms amid the snow.

The Unselfish Cherry-Tree

How lavish is the cherry-tree,
Which with such liberality
Bestows upon the winds that call
Her treasures—perfume, petals, all!

No selfishness the Cherry knows.
We love her for the quality
Which nothing keeps, but all bestows
With wondrous prodigality.

The Bamboo

The bamboo is a favorite,
Because it grows so high
And straight, with joints so regular
Into the azure sky.
The Japanese learn from these
The way they ought to grow,—
Upright and systematic, spite
Of all the winds that blow.
In winter-time, a load of snow
It gracefully upbears;
It bends, but soon springs back to show
Men how to bear their cares;
Though light and airy, yet it plays
A most important part;
And sets a good example, both
In usefulness and art.

Camellias

Camellias—like unto roses in wax
In red, white or delicate pink—
Though seemingly perfect, this fair blossom lacks
Some virtue, the Japanese think.
The petals drop not, but the bloom as a whole
Tumbles down, and one hears the folks say:
“It looks like a dissevered head!” and their soul
Will turn with displeasure away.

The Pomegranate

“When the pomegranate gapes,
It reveals its heart;
So every jackanapes,
When his lips do part,
Reveals his secret thought,
Which to hide were art.”
So say the samurai.

The Yamabuki

O Yamabuki, golden as the sun,
Thou font auriferous, thy flaming sprays
Prophetic are of golden days to come!
No wonder that the poets sing thy praise.
Thou comest in the wake of melting snows,
Thou lovely, fairy, yellow, thornless rose!

The Willow

The willow is a tree that yields;
It bends but does not break;
The Japanese admire these trees
For this; they try to make
Their women see, and long to be
Like willows by the lake.

Reverence for Age

The crane, the tortoise and pine-tree
Are all extolled in song;
The reason chiefly seems to be
Because they live so long.
Old age is revered everywhere
Beyond the western seas;
A fitting honor for gray hair
Is shown by Japanese.

The Solitary Peak

O Fuji San exalted high,
So regular, and robed in snow,
With not another mountain nigh
That can with thee compare, just so
It is with great men, that is why
They are so lonely here below.

What of the Boy?

FLOYD L. ROBERTS

No one should be surprised if "boys will be boys"; but until men will be boys also there is little hope that those who are interested in the boy's welfare will be able to do very much. For the secret of work with boys is leadership. There is nothing new or startling about such a statement; it is leadership that counts in all activities. But the leadership of boys has its peculiar difficulties, and those who attempt to lead boys are surprisingly few and largely unsuccessful. Assuming that we Christian workers have failed to hold or capture the interest of the adolescent boy I propose to suggest a few reasons why this is true and offer a few suggestions as to how this weakness may be overcome. I realize at the start that there are some successful leaders of boys who will be diametrically opposed to some of my conclusions; such disagreement is in the very nature of the problem. But it may be that such a discussion would be beneficial and would arouse an interest and clarify techniques which are now woefully lacking.

Anyone who works with Church Schools is familiar with the fact that there seems to be a decrease in interest and attendance as children approach the fourth or fifth grade of Primary School. Some schools are able to hold a few boys of the first two or three years of Middle School, and others of the fourth and fifth years of Middle School. These are exceptions rather than the rule and should be studied to discover the reasons for the success. I predict that the secret is in the leadership. Good groups of students of higher schools and university students are not so rare, but their technique has very little in common with Sunday School methods and usually they are very loosely associated with the Church School as such. The question is, "What's the matter with this in-between group? Is the trouble with the boy, the leader or the technique?" Of course, it's all three; and the boy is just as much to blame as anyone. But he can't help it; it's just "the natur' of the brute."

Let us consider briefly the boy himself. For convenience I propose to "divide" the boy into two groups, the early and the late adolescent. The early adolescent boy is from twelve to fifteen years old and is in the last year of Primary School or the first two or three years of Middle School. The late adolescent is from fifteen to eighteen and is in the latter years of Middle School or even in Koto Gakko. Of course such an artificial division may be very misleading, but since it is in these periods that the greatest outward and significant changes take place, they deserve special treatment. Although we must guard against emphasizing the stages of development so much as to obscure the fact of continuity of experience, it is also certain that a transition takes place which is attended by radical changes in consciousness and fraught with the utmost significance for education and religion.

The fact that it has been shown that criminal tendencies begin to take form during adolescence, and that idealisms are introduced and begin to crystalize in the same period, make this a period of vast possibilities either for good or bad. But we dare not dissociate all these tendencies of the adolescent period from earlier training, environment and physical influence. In this study I wish to emphasize the fact that we are dealing with the boy and not the girl. Her problems are not the same and even the age grouping is not the same. She matures earlier and faster; and this point should be taken into consideration in building programs for either boys or girls. I shall lay special emphasis in this article on the *early* adolescent boy.

Anyone who has worked with the boy knows how unattractive he seems to be. And yet, strange as it may seem, this very unattractiveness makes him even more attractive to the trained boys' leader. There is something appealing about his clumsy helplessness and "raw" crudities. This period, especially the early stages, has been defined as "the time when the parts are irregularly and hastily assembled." It should be remembered that the boy is just as much a problem to himself as he is to others. During early adolescence there begins a rapid growth in bone and muscle, resulting in increased height and weight. This sudden lengthening of arms and legs causes awkwardness, for the boy cannot adjust himself to so much change quickly. The result is often timidity,

for the boy is quite aware of his lack of poise. In this period there is a "muscle hunger" which creates a desire for strenuous activity; but, to offset it, we find a decreased resistance to fatigue which gives the boy a reputation for laziness. These facts account for the seemingly unaccountable fluctuation between intense activity on the one hand, and indolent and indifferent inactivity on the other. The change in voice which is so noticeable to everyone, often keeps the boy silent and reserved. The rapid growth of the heart causes it to be relatively weak, resulting in high blood pressure to keep the small arteries working. Certain secretive glands are stimulated, perspiration increases and a certain peculiar odor attaches to the boy. The skin becomes oily and pimples and skin eruptions are common. I mention these changes to show why some people fail to be interested in the boy. He is certainly not a striking figure.

And yet, it is in this period that the boy begins to feel a new sense of power and a certain defiance of the adult restraints of childhood. He wants a chance to try his wings, but he does it so awkwardly that the adult is disgusted. A few years ago a father came to me to consult concerning a boy in my Scout Troop. The boy was well on the way into adolescence. The father said, "I don't know what's the matter with Frank. He used to be such a bright, happy and friendly boy. But now he's lazy, sulky, careless and so secretive. He teases his sisters and the cat; he seems to resent even my most well-intended suggestions. I've talked to him about it until I'm tired. What do you suggest?" I suggested that the father stop talking to him about it. Very briefly I suggested to him what was happening to the boy, things which every wise boys' worker knows, and which this father knew. He just couldn't realize that his boy had reached that stage already. In due time the boy came to his father for advice and companionship, both of which the father was prepared to give. The boy knew that his father was his best friend; he simply wanted to be given the chance to take the initiative.

The adolescent boy has a marked sharpening of the faculties. Color, sound, smell and tastes have new meanings for him. But he's no "gentleman" in his tastes. He prefers marches to symphonies, the thriller to poetry, bright—even lurid—pictures of action to pastoral scenes, he likes his flavors strong. Now all this violence

does not mean that it is hopeless to cultivate his aesthetic senses. Quite the contrary. The action story may be told in good, vigorous language and may teach a great lesson; even bright pictures of action may be artistic and may tell a great and inspiring story. In fact, at no other period, earlier or later, will the boy be so open to the training of his aesthetic and appreciative senses.

Of course I have only touched on a few points concerning the adolescent boy but even these few show how careful the leader of boys must be, and how wise. These currents in the life of the boy must be well-known to the good leader and he must be skilled in interpreting the peculiarities of the boy. Yet he must not let his understanding of the boy keep him aloof. The leader is not an interested spectator, nor yet an ignorant and unwitting teacher. He is the wise leader of the gang who knows the rules of the game and the meaning of every move. In this sense the man must become a boy. He must learn to feel with the boy the storms that are raging within him, he must share with the boy the experiences that will mean most to the boy; he must know when to speak and when to be silent; he must always be ready to show the boy that he knows what is going on, and sympathizes. He must play the game as the boy plays it and not grow weary.

In considering the problem of leadership I have found that a system of graded leadership is most successful. For example, I have found that the best leaders of Primary School boys (6th year) are fifth year Middle School boys; the best leaders of Middle School boys are Koto Gakko or University students; the best leaders of Koto Gakko boys are adults. The well-trained adult stands at the top of this system of graded leaders and is really the head leader of all. In general I have found that the Koto Gakko student and the first or second year college student is the best all-round leader; that is, if he is under the constant leadership of a well-informed adult. In my opinion the direct leadership of a group of early adolescents is much more tiring to an adult than it is to a college student. But the student will not give the steady leadership that is required without the support of an adult. In this system there is one more individual that must be considered; that is the natural leader of the group of boys being led. Whether the group is a natural or artificial one, it soon becomes quite clear who the leader

of that group is. He may be the leader because of his personality or merely his pugnacity. In any case, he must be recognized and utilized. In one sense, he must be taken into the conspiracy of leadership, and it is he who must be held responsible for the effectiveness of the group.

In organizing for leadership along the lines I've indicated, I suggest the following procedure: Enlist the interest of some adult, preferably a well-educated layman of the church, in boys' work. Give him an abundance of material to study concerning the boy and his problems. Then ask him to choose two or more college students to study with him the problem of boys' leadership. Soon they will be wanting to experiment on groups of boys. If they are co-operating with a Church School they will be given classes of boys. The leader of each class will co-operate with the student teacher and with the adult leader. In this way a nucleus is built for the development of new leaders; and both boy leaders and student leaders will be graduated into a higher class of leadership.

As was pointed out in an early paragraph, the method of conducting a class for college students is quite different from that used for the Church School as a whole. In many churches the members of the student class hardly realize that they are a part of a Church School. They meet at the same hour and under the same roof, but they have their own worship service, meet in their own room and often use their own offering as they choose. This should give us a clue to the methods that should be used for the adolescent boy. One reason he loses interest in the Church School is because he is not treated as he thinks he deserves. He knows that he is not a child any more and resents being treated as one. The child's interests are not his. The stories and songs which appeal to the children leave him cold. I realize that one reason no provision is made for separate quarters and distinctive program for the adolescent is the lack of room. In Japan, churches with more than three rooms that can be used by Church School classes are rare indeed. Perhaps the first step in holding the boy is to rebuild the churches. But I think we cannot insist too strongly on the necessity of separation for boys. They need to get together in some place where they can forget themselves. They may meet in the room of one of the boys who lives nearby.

The boy loves ritual and rules, so membership should be made to mean something. I think all will agree that the club class is by far the most successful. This means a measure of organization, and activities other than a class meeting on Sunday morning. A group of boys will "endure" almost any kind of teaching or even will take part in the worship service of the little children, if only their leader has been willing to give them leadership outside the formal Church School class. This outside activity should follow as far as possible the interest of the boys of the group.

The materials that should go into the curriculum should be carefully selected to suit the boy. Bible stories built around heroes of action; great Christian heroes of history and of Christianity in Japan; stories about some of the Christian leaders of present-day Japan; these will give the boy a sense of the virility of the Christian Church and will enlist his loyalty. Lessons that allow the imagination to travel to far lands, to share the sufferings and longings of unknown races, will broaden the sympathy and guard against the development of prejudices in later life. Frank discussion of habits, of clean speaking and thinking, of stimulants, personal hygiene, choice of life work will be effective. The boy cannot be bluffed: the teacher must be prepared, must be fair, straight-forward and not afraid of setting his ideals high.

The boys will enjoy worship if it is ritualistic and unobserved by adults or girls. They love to sing and will pray if taught how. They will appreciate the use of silence and there is nothing so impressive to the boy as silence at the end of a lesson of mighty challenge. It must be remembered that the boy can best worship in the open. God can be made very real to a boy in the woods. The teacher need never fear that he is being too formal or mystical in his leadership of the devotional life of the boy.

The projects of the Boys' class should follow as far as possible the natural inclinations of the boy. Most boys like to collect. If international themes are being studied, let the boys collect stamps, coins or trinkets from countries. Let them correspond with boys of other countries. Strange as it may seem to a Westerner, the Japanese boy is interested in activities that will help him in his school studies. If the teacher will coach the boys in school subjects they will be grateful. Boys will like to visit factories, prisons,

public buildings, places of historic interest. They will enjoy hearing men who represent different vocations tell their experiences and why they think the boy could use his life profitably in certain types of work. Incidentally, I have discovered that business and professional men often are benefited by this experience; they must evaluate their own motives in order to present them as forcefully as possible to boys who are eager to choose a life work. Competitive activity always appeals to the boy. That is one reason why it is better to have two small classes of boys rather than one large one.

There are a few problems peculiar to Japan which must be taken in consideration in work for boys. Here the public schools demand so large a part of the boy's time and energy that it is very difficult for outside agencies to do very effective work. The last year of both primary and middle school is so crammed with special examinations and special study that the boy is too tired to attend "another class." For that reason, the program we build for them must be flexible enough to be undisturbed by irregularity and it must be interesting enough to be appealing. There are a few schools that will utilize the Sundays of the boys. And the weekdays are too crowded for day-time club meetings. Unless I'm mistaken there are certain features of the Japanese Boy Scout Movement which make it unsuited for church work. The churches should set to work to organize some sort of national movement of their own. It could use uniform, insignia and all the other trappings and honors so appealing to the boy.

So far, the churches have failed to appeal to the boy as they should. Too many of our churches are absorbed in the problems of self-support, and any groups that do not contribute toward that end are not included in the program. But a far-sighted church will realize that the future stability of the church will depend on those youths of today who should lead the church of tomorrow. The foundations of the future church can best be laid today by well-organized work for boys. The Y.M.C.A.s and a few community service centers are doing some effective pioneer work for boys. Some of the Mission Schools are conducting classes for older boys but, of course, have no opportunity to help the early adolescent. Some of the best work for boys is being done in summer camps. These are being conducted by Y.M.C.A.s, churches and other

Christian agencies. But most of them fail in one vital point; they do not build the boy into the life of the church nor prepare him for the church's future leadership. But in so far as they build Christian character, they have done most commendable work. The danger is that these boys may feel that the most vital religious experience is outside the church, not in it; that it is only extra-church agencies that are interested in the boy, not the church itself. Rare indeed is the church that has attacked this problem.

The secret is leadership, and this leadership should come from the laymen of the churches. If we can get young men who are willing to be trained as leaders of boys, then we are on the way to a solution of the problem. Trained leaders will attract the boys, and will know how to build an effective program for them.

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The Situation in Korea

C. B. OLDS

I have recently returned from a seven weeks visit in Korea. Three weeks spent during the summer at a summer resort with Korean missionaries, and four weeks in September, mostly in Keijo, have given me more than the ordinary opportunity for seeing and hearing of the progress of the Christian movement in Korea. Visits to several mission stations also, notably Pyengyang (Heijo) in the north, and Kwangju (Koshu) and Soonchun (Juntun) in the south, helped to bring me into somewhat intimate touch with the situation in the Presbyterian Mission field, while several days at Ewha College in Keijo and long talks with several Methodist missionaries enabled me to understand the Methodist point of view. So, while it is not my purpose to give a detailed account of my impressions regarding Korea in general, nor to make a full report of the meeting of the Federal Council of Missions which I attended as delegate from the Federation of Missions in Japan, yet I do wish to submit this as my report of the missionary situation as I saw it in Korea. It will be, however, only the record of a few outstanding impressions that I received from my visit.

In the first place I would like to say that I think I am justified in my impression that the process of Japanese assimilation is going on in as healthy fashion as could be expected. Of course one could hardly learn so quickly what might be under the surface, but outwardly at least there was little evidence of anything other than an attitude of goodwill and cooperation. I heard some complaint from the missionaries that the attitude of the government in

Footnote: Perhaps an apology is due the reader for the insertion of this article in the current number of the Quarterly, for the reason that a most excellent article on the same subject by Mr. Chapman has already appeared in the fall number of the Quarterly. However, since this was written before Mr. Chapman's article was seen, it will perhaps be regarded as an interesting confirmation of much that was said there, with just enough difference in the point of view to make it worth while. C.B.O.

compelling conformity to her program of shrine worship and reverence for the Japanese soldiers who had been killed in battle in Manchuria, was not altogether wise, but it seemed to be nothing other than might be adjusted without much difficulty.

The government is evidently making great strides in the Japanization of the population through the stressing of her educational program. The Head of the Educational Department told me that during the last year the number of primary schools under government supervision, whether of longer or shorter course, had increased from 4,000 to 7,000. As practically all the instruction in these schools is carried on in the Japanese language, this means that Japanese is fast becoming the language of the country. Another generation or two at this rate and the process should be completed.

It means furthermore, that since Japan is planning evidently to take over into her own hands as rapidly as possible the entire educational enterprise in Korea, the method and conduct of the missionary enterprise will of necessity have to undergo considerable change. At present there are a number of secondary and higher Mission schools that are doing work of such excellent quality that the government may not be able soon to dispense with them, but eventually her own system will be so far perfected as to make it difficult, to say the least, for privately controlled schools to continue. Even now students of Mission schools are put to a very great disadvantage in view of the preferential treatment that is given to all graduates from the government system.

Another impression gained was that regarding the missionary's status in Korea. As compared with the missionary in Japan it was evident that the Korean missionary occupies a position still of predominant influence, though undoubtedly that influence is waning rather than waxing. It was my impression that the Korean Christians are beginning to chafe under the missionary's too persistent exercise of authority and control, which is quite as it should be in view of the Korean's rapidly developing power of leadership. An instance of this was seen in the place taken by the Koreans in the Presbyterian General Assembly held in Pyengyang while I was there, and also in the conduct of the affairs of the National Christian Council. The meeting of the Federal Council of Missions was held just previous to the meeting of the National Christian Council and

it was evident from observations that were made and discussion that went on in the former meeting that the whole missionary body was greatly concerned lest the attitude that was being taken by the Koreans of both of the leading denominations might result in the complete disruption and abrogation of the Council, in spite of all that the missionaries might be able to do to avert it. Fortunately in the sequel, the crisis that was feared did not develop, though there is still no little anxiety as to what may happen in the future.

Regardless of the trend of things, however, one cannot but be impressed by the amazing efficiency of the organization that the missionaries have built up during the period of this first fifty years in the history of the Christian movement in Korea. As a result no one may have any fear that the work will not go on almost without loss under native leadership, even though the missionaries were to be entirely eliminated from the picture.

I was especially impressed by the strength of the organization that has been built up by the Presbyterians and by the efficiency of the method developed by the Northern Presbyterians who have been the leaders in the missionary enterprise from the first. In point of numbers they far exceed all others, whether of missionaries or of converts, though there are three other Presbyterian groups and two Methodist Missions, not to mention the Catholics and a number of small-denominational missions.

To see the work of the Northern Presbyterians one needs to go to Pyengyang which is the largest Presbyterian Mission Station in the world. Here, in a city of 150,000, I found seventeen flourishing Presbyterian churches, half of them organized within the last fifteen years, while within the suburban area of the same city there are twenty-five Presbyterian churches, with 350 country churches of the same denomination elsewhere in the province.

On Sunday morning I had the privilege of visiting half a dozen of these churches at the hour of Sunday School, where I found practically the whole church constituency diligently engaged in the study of the Bible. Not children only but adults as well, for I found that no church member or church adherent, old or young, could be regarded as in good standing if he was not a regular attendant at Sunday School. In the first church I visited I found 1,115 children gathered in well-organized classes, during the first

hour of the morning, followed, the next hour, by 709 adult women, while during the last hour, just before noon, there were 344 men gathered for their regular class work. This made a total attendance at Sunday School that morning in that one church, of 2,168, and that was only an average day, I was told.

The preaching service is held regularly in the afternoon, so if it had been held that day as usual, I should doubtless have found the great church completely filled, but since this was a special day, in honor of the meeting of the General Assembly, a great mass meeting of all the Presbyterian Churches in the city was held instead on the play-ground of one of the large schools belonging to the Mission, and it was estimated that there were between 12,000 and 15,000 people present at that service. This was followed by a parade through the city, in which some five or six thousand people participated. Such is the strength of the Presbyterian church in that city, to say nothing of the work of the Methodist churches which is, in some respects equally strong. As regards Sunday School work I found the same kind of thing going on in all the churches I visited that day, though the numbers were somewhat smaller in most of them. The point to be noted is the universal emphasis that is put upon the work of the Sunday School. It is, indeed, recognized as the training-school of the church and all participate in it. I was interested also to see how well organized the work seemed to be. The classes seemed to average between ten and twenty members, but even so, regardless of the large number of teachers that would require there seemed to be no dearth of teacher material. Hundreds of the teachers, I was told, came from the Boys' and Girls' Schools that the Mission has in the city, for some ninety percent of the student body in these schools is Christian and most of them are engaged in Sunday School work.

After visiting in Pyengyang I had opportunity to visit a number of other churches in various parts of Korea, both in the city and in the country, and talked with many missionaries, with the result that I am convinced that the same sort of emphasis is characteristic of most of the churches throughout the country; and this includes the Methodist churches, and churches of other denominations as well, though it does not include the Japanese churches. Quite the opposite condition is observable in them. In the city of Pyengyang,

for instance, where there is a Japanese population of 30,000, one may go into any one of the three struggling little churches there, and though each is provided with a resident pastor, and, though each is, with one exception, receiving a large subsidy from outside for the support of its work, one may never find more than 30 or 40 gathered in a regular worship service, and, except for the few teachers of children's classes no adult Christians may be found in the Sunday School. For the support of the Presbyterian Korean work, however, scarcely a cent of Mission money goes into either church or Sunday School from start to finish, and this, too, in spite of the disparity between the Japanese and the Koreans as regards their financial competence.

Note: The concluding pages of Mr. Old's paper, relating to Mission policies in Chosen, were sent for comment to other members of our Mission group in Japan, but were not returned in time for publication in this issue of the "Quarterly."

Editor J.C.Q.

Federation Annual Meeting, August 2nd to 5th

The Thirty-fourth annual meeting of the Federation of Christian Missions in Japan is scheduled to convene in Karuizawa Auditorium at 9:00 A.M. on Friday, August 2nd, 1935 and to adjourn at noon, on Monday, August 5th. The theme of the Conference will be "The Ministry of Healing."

Mission secretaries are urged to inform the Federation Secretary as to names of their delegates. Fees not yet paid should be sent promptly to the Treasurer. Mr. Roy Fisher of Yokohama. Those wishing reservations at the Karuizawa Hotel for the duration of the conference, please notify the Secretary.

T. T. Brumbaugh,

Secretary.

The Japanese Scene

Three Great Men

Yuzo ("Shoyo") Tsubouchi. The death on February 28th of Dr. Tsubouchi, the playwright and Shakesperean scholar, at the age of seventy-seven attracted national attention. His funeral, attended by a crowd estimated at over ten thousand persons—scholars, officials, actors, professors, students—was a demonstration of the power which the scholar as hero still wields over the minds of the Japanese. In no other country today perhaps, certainly in no Anglo-Saxon country would the worth of a scholar be recognised by such a magnificent popular demonstration.

Although a critic and a dramatist in his own right, Dr. Tsubouchi's title to immortality rests upon his translation of the plays of William Shakespeare. His translation of Hamlet was published in 1909; by 1923 sixteen volumes had appeared; at the time of his death he was busily engaged in revising all forty volumes of the bard's plays and poems, which represented the sum of his own life work.

Ippei Fukuda in "New Sketches of Men and Life" reminisces delightfully concerning the days when Dr. Tsubouchi held forth as professor of Literature at Waseda University. It is a rare picture—the crowded lecture hall, with students squatting on the floor, the sign "no applause allowed" which nevertheless could not control the enthusiasm of the class when the emotional crises of the plays were reached, the students who had "escaped" from other classes in order to listen in to the lecture of the popular professor. And the lecture itself? Merely the reading of the lecturer's own translation of Hamlet, in the rich Japanese of the theatre, which held his auditors spellbound. Fukuda adds the comment that "nowhere in the world, not even in the English speaking countries has the lure of Shakespeare attracted so many people."

Dr. Tsubouchi seems to have achieved the impossible task of attaining high scholarship while avoiding pedantry. Like Shakespeare himself he knew the stage, and, therefore, succeeded in recreating Shakespeare as real Japanese dramatic literature. His monument stands on the campus of Waseda University in the form of the Tsubouchi Shakespeare Memorial Theatre Museum, a project to which he had devoted all the present as well as the future royalties on his works.

Great honor has been bestowed in the past upon those who have introduced the science, the learning, the techniques of the West into Japan. Greater honors are due those—often neglected—who through the translations of literary masterpieces have brought the eternal intangibles of Western life to the attention of a people of the East. More effectively than by direct religious and ethical teaching are the ideals, the aspirations and the immortal yearnings of one race brought into the life of another through the medium of literature. And to the men who bring Shakespeare into the life and thought of an alien people is due a share of the immortality which belongs to the great bard himself.

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Basil Hall Chamberlain. If Dr. Tsubouchi earned fame by introducing Western thought to Japan, Professor Chamberlain, who passed away in Switzerland on February 15, at the age of eighty-five, should be honored because of his achievements in interpreting Japan to all the Western World, and in reviving among the Japanese an interest in their own language and history.

Many a Westerner has gained his first knowledge of this country by reading "Things Japanese," and his first knowledge of the language by studying Chamberlain's grammars. His translations of Japanese literature, and especially of the "Kojiki" are considered to be the standard.

Perhaps the most unique position held by Dr. Chamberlain was that of professor of Japanese at the Tokyo Imperial University from 1886 until 1890. In the words of Professor Mikami of the Imperial University, "I was a student in the College of Letters when Professor Chamberlain became a member of the faculty. It seemed hard then to realize why the Japanese must be taught their own language and history by a foreigner, but we can appreciate today what he has done to give us a clearer understanding through his profound scientific studies and analysis of Japanese. His teaching us is not so strange when we consider the fact that Fenellosa taught us the value of our art and Morse began the first archeological studies of Japan. We appreciate Professor Chamberlain because he has given us through his wealth of background more than our own professors were then capable of giving us."

The outstanding characteristic of Professor Chamberlain was his flair for accuracy, and what is known today as objectivity. No one could charge him with being "pro-Japanese" yet, through his writings thousands of Westerners have come to a real knowledge of the real Japan. Conversely, he was not afraid to speak plainly to the people of young and often crude Japan—and they admired him for it. With the passing of

Dr. Chamberlain goes the last of the giants of scholarship given by Britain to Japan, whose researches were so successful in opening up the mind of this people for the rest of the world.

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Yukio Ozaki. The third of the trio under survey is the last of the large group of young Japanese who in the late nineteenth century fell under the spell of Western liberalism, and who fought long and well for the realization of true party government and the other characteristics of the British type of constitutional monarchy in Japan. Both at home and abroad Mr. Ozaki is recognised as an internationalist of sane but broad views.

The recognition recently by the Imperial House of Representatives of Mr. Ozaki's 45 years membership in that body came at a time of the low water level of representative government in Japan, a time when only an inveterate optimist could see any hope whatever for the success of liberalism in the country. With a coalition cabinet in power, with all the political parties being under a well deserved shadow of public displeasure, with the tide of reaction rising every day, with the Diet itself wasting time that should have been spent in legislation in investigating the political theories of a law scholar enunciated thirty years ago—the recognition of Mr. Ozaki's service to the state came almost as a stroke of poetic justice.

Known as one of the most popular orators in the Diet, Mr. Ozaki could not resist the opportunity, when he ascended the rostrum to respond to the speeches of congratulation, of making once more an *apologia* for representative government. With his oldest friend and fellow-member, the late Premier Inukai, a victim of conspiracy and assassination, Mr. Ozaki could not take a bright view of the situation. Nevertheless he recognised that reform must come from within.

Among other things, Mr. Ozaki said: "Reverting to the questions of the loss of confidence in the political parties, the causes of this have been internal as well as external. The chief internal causes have been the abuse of political power and the influence of wealth. The road to regeneration must remain ever barred to the political parties until these vices are eradicated. The elevation of parliamentary administration must begin with the eradication of the factors of political power and influence of money from the elections. Political parties must refrain from abusing their power or making use of the power of wealth and the election must refuse to yield to the pressure of either factor. Party members are generally men of greater personality than the average. Yet, once they join a political party they are regarded by the public as having degenerated. I shall leave it to you to give the reason why."

News from Christian Japan

Buddhist Memorial Service for Dr. Coates

L. S. ALBRIGHT

After living for many years within sound of the temple bells of Denzuin in the Koishikawa Ward of Tokyo, Dr. H. H. Coates, noted Christian evangelist and Buddhist scholar was honored with a Buddhist memorial service at the Denzuin Public Hall on Jan. 28th, 1935. The service was arranged by his intimate friend Ryugaku Ishizuka, a Buddhist priest and until recently principal of the Tokai Middle School in Nagoya where Dr. Coates was living at the time of his death on Oct. 22nd 1934. One of the fruits of this long friendship was the English edition of the biography of the Buddhist Saint Honen, on which Dr. Coates and Mr. Ishizuka worked for many years. (The original is in 48 volumes.) Thus a Buddhist saint was introduced to the West and a real contribution made in the field of comparative religion. Through this volume the English reader may recover something of the flavor of the Middle Ages in Japan, the temper of Buddhism with its emphasis upon mercy and peace, and so find a basis for friendship and mutual understanding between East and West today.

The mass was conducted according to the rites of the Jodo sect by the head priest of the temple in the Public Hall (a foreign style building), and Mr. Ishizuka presided over the Hundred Day Service of Remembrance, at which some sixty people from all walks of life were present, including a number of Christians of all denominations. A large portrait of Dr. Coates occupied the place of honor on the altar, with incense burning before it. According to several of the speakers, this was probably the first such Buddhist memorial service for a Christian missionary ever held in Japan.

Mr. Ishizuka described his friendship and work with Dr. Coates, but was too modest to indicate that he had invited Dr. Coates to become an English teacher in his own school in Nagoya upon retirement from his missionary labors. Others told with great good humor of how Dr. Coates had tried to convert them to Christianity, of how he had used the introduction to his biography of the Buddhist Saint Honen to proclaim Christianity, of how he had endeavored to convert his colleague in the

work, Mr. Ishizuka, but the latter refrained from all such references. He told with simple but deep feeling of Dr. Coates' last illness and peaceful passing, going to sleep at night to wake up the next day to say "Good morning" in heaven.

Dr. Tetsujiro Inouye, formerly professor of Oriental Philosophy in the Tokyo Imperial University, under whom Dr. Coates studied, Dr. Bensho Washio, popular Buddhist radio lecturer and a student with Dr. Coates at the Imperial University, and Ichirosuke Aihara, an official of the Department of Education, who had been a student in Dr. Coates' dormitory thirty years ago, related anecdotes and bore testimony to the character and work of Dr. Coates as missionary, saint and scholar. Dr. Genchi Kato, former professor of Shintoism at the Tokyo Imperial University, spoke of Dr. Coates' human kindness, missionary zeal and scholarly studies in Buddhism, characterizing him as an "imported" Japanese.

The noted temperance and purity lecturer, Beiho Takashima, assured the audience that there was no thought of using the mass to try to transfer Dr. Coates from the Christian heaven to the Buddhist heaven. He referred with appreciation to Dr. Coates' great skill in the Japanese language, extending even to that play on words of which all classes are so fond. On one occasion during a train journey Dr. Coates introduced himself to Mr. Takashima as follows: "I am *Ko-otsu*," that is neither a first grade student, nor a second grade student, but a non-descript fellow. On another occasion, attending a public meeting at which the Christian reformer Iso Abe and the Buddhist reformer Beiho Takashima both spoke, Dr. Coates disagreed with the Christian and agreed with the Buddhist. Beiho Takashima was much impressed with such appreciation on the part of one of another faith, but still could not refrain from the witticism that it was "*abekobe*" or "upside down" but also a very clever pun on the names of the three men concerned, *A-be*, *Ko-otsu* and *Bei-ho*.

He admitted that he also had suffered many things of the missionary zeal of this evangelist, but while admiring Dr. Coates' method of carrying his audience along with him in a series of propositions to which Dr. Coates himself gave affirmative answers, Beiho Takashima had found safety in replying silently, "No!" "No!" to every proposition. On another train journey Mr. Takashima found himself in an upper berth opposite Dr. Coates, and was able to observe him at his morning devotions, after which he thrust his head out of the curtain to say "Good morning." Then Dr. Coates insisted on sharing his lunch with his fellow-traveller on the excuse that it was home-made and therefore would be more interesting than an ordinary train lunch. The Buddhist priest was greatly impressed by the friendliness, kindness, diligence and zeal of the Christian missionary, setting an example to the Buddhists in his life and compelling them to say masses for him in his death.

Rev. Takashi Kuranaga, retired pastor of the Japan Methodist Church, gave a splendid outline of Dr. Coates' life and work in Japan, stressing his piety, humility, broad-mindedness, generosity, scholarship, literary and musical accomplishments, as well as his missionary zeal and incessant labors for forty-four years. As Browning once described Italy as his university, so Dr. Coates had found in Japanese life and culture, civilization and religions never-failing interest and stimulus. But his Bible with Psalm 51 underscored and marked revealed that like Savonarola, he found his great comfort and help in such Scriptures of confession and restoration. Bishop Motozo Akazawa of the Japan Methodist Church paid his personal tribute and expressed the thanks of the Christians present for the graceful act of the Buddhist community. Mr. Eugene Cassidy, son of the late Rev. F. A. Cassidy formerly a government teacher and missionary in Japan and husband of Dr. Coates' youngest daughter Carol, expressed the thanks of the family for the kindness and honor shown by Dr. Coates' Buddhist friends. Mrs. Coates spoke briefly of the new insight into religious brotherhood which she had obtained as a result of this demonstration of fraternal love and sympathy.

Heizaburo Takashima, long a lecturer on ethical and social questions' asked for an extension of time in order to add his personal tribute. While the earliest missionaries had come to Japan as if to capture the country, Dr. Coates had come with sympathy and appreciation, and particularly through educational work in which Mrs. Coates had made her own unique contribution, they had added greatly to mutual understanding. He closed with a short Japanese poem which may be translated as follows:

"We mourn for one who labored for Japan,
Even more than the Japanese."

Yuasa Elected as Doshisha President

MASAO MORIKAWA

When a new figure emerges as the head of a Christian institution, Christian forces are interested. And certainly there will be many eyes turning with freshly awakened hope upon the President-Elect of Doshisha. Hope and interest will be doubled when it is known that this new head of a great institution is leaving an Imperial University position which he has held for ten years, and in which his standing is of the highest, as he is said to know more than any man in this country about his entomological subject, the adaptation of insects to their environment.

There should be, and there is an unusual history back of such a man as this,—a man who will set aside the lure of teaching a fascinating subject for difficult, ensnaring executive work; who will set aside a position with prestige in an Imperial University for the heading of a Christian school and university which is poor except in possibilities. That he believes in those possibilities enough to make so great a sacrifice should be inspiration for all, Christians or non-Christians.

Dr. Hachiro Yuasa is what is known in Japan as a "third generation Christian." His family, father and grandfather, came from the same town as Joseph Hardy Neesima, founder of Doshisha, the town of Annaka, about seventy-five miles north-west of Tokyo. The father of the present Dr. Yuasa was a well-to-do merchant there, who listened eagerly to Neesima's expositions of the Christian scriptures after his return from his life and study in the United States, in 1874; and the elder Yuasa was baptised by Neesima, as was also the grandmother of the President-Elect.

When Mr. Yuasa senior was chairman of the prefectural assembly of Gumma, he succeeded in abolishing licensed prostitution from the prefecture, which abolition marked an epoch in the history of the purity movement in Japan. Father Yuasa was one of the chairmen of the Budget Committee of the first session of the Imperial Diet of Japan in 1890. He was elected a member of Doshisha Corporation in 1888 and served as its Treasurer for about twenty years.

Dr. Yuasa's mother is a sister of Soho Tokutomi, dean of journalists of Japan; and of Kenjiro Tokutomi, one of the most popular fiction writers of the Meiji Era. She was one of the two women who first studied in Doshisha, Mrs. Danjo Ebina, wife of a former President of Doshisha being the other. She was at one time the President of Doshisha Alumae Association.

An uncle of the President-Elect, Kichiro Yuasa, received his doctor's degree at Yale, was professor at Doshisha, and designed the well known and well beloved crest of the school.

Dr. Hachiro Yuasa was born in Tokyo, April 29, 1890, eighth child and fifth son of his parents. When he had finished Doshisha Middle School in 1907 he went to California to engage in farming for three years. From Kansas State Agricultural College he received his degree of B.S. in 1915; after which came as quickly as possible the M.S. and Ph. D. in entomology from the University of Illinois. He was research guest of the University of Chicago for one year, and the year following a member of the Illinois State Survey of Natural History. The Ministry of Education of Japan then appointed him a traveling Fellow, with opportunity for study in Germany, France, and Italy. On his return to Japan in 1924 he was appointed Professor of Entomology at Kyoto Imperial University; and in 1926 was given the degree of Doctor of Science (*Rigakuhakushi*) by

Tokyo Imperial University. He was sent by the Ministry of Education to Hawaii in 1932 for entomological research in the Pacific area.

While in Chicago, in 1921, Dr. Yuasa married Miss Kiyoko Ukai, a granddaughter of Mme. Kaji Yajima, founder of the W.C.T.U. and the women's movement in this country. Mrs. Yuasa's father was one of the most prominent ministers of the Methodist Episcopal Church here. She is a graduate of Simpson College, in Iowa. The Yuasas have two children.

Dr. Yuasa has been chairman of the Trustees of the Kyoto Y.M.C.A. since 1929; also chairman of the Trustees of Rakuyo Consumers' Co-operative Association since its foundation five years ago.

Hachiro Yuasa was elected a Trustee of Doshisha University, his alma mater, in 1931, and to its Acting Presidency March 25, 1934, immediately after the death of President Gintaro Daikuhara, who was his brother-in-law. His official inauguration as the Tenth President of Doshisha will take place in October, 1935, when the University celebrates the sixtieth anniversary of its foundation.

Temperance Progress Reviewed

K. E. AURELL

In the first place attention is called to the fact that the Foreign Auxiliary of the Japan National Temperance League has been in existence only about three years. Therefore, compared with our honorable "neisan's" (sister) Auxiliary of the Woman's Christian Temperance Union it is a mere swaddling child.

Just as we were about getting on our feet to attempt to carry out definite things our main man, Dr. Hennigar slipped off on furlough. Yes, and still another valuable man, Dr. Wainright did likewise. Both of them are still abroad. The Executive Committee, therefore, has been hampered in carrying forward some work which otherwise might have resulted in appreciable fruitage.

However, we are happy to report that not a few members in outlying places have done some good work. The head-office of National Temperance League reports that during the latter half of last year about 15,000 copies of booklets on temperance had been ordered by foreigners for distribution in many parts of the Empire. Even since the beginning of this year a few orders have been received.

You will recall that about nine years ago a certain Kawaitani went dry. The report of that and the spreading of a booklet called "Kyoson

Kinshu Gonen no Temmatsu"—the meaning of which in English is "An account covering five years of a village since it went fully dry," influenced Miyoshi Village in Aomori Ken to go dry about three years ago. This village is now rebuilding its grammar school with the money saved since drinking of liquor was stopped.

It is rejoicing to learn that in the Tohoku (northern prefectures) where drinking is more general and heavier than in other parts of Japan temperance work is pushed more earnestly perhaps than in other parts of Japan. That is encouraging because the curse of drink there is frightful. For instance: It is claimed that a certain village of a thousand houses spends between 120 and 130,000 yen a year for saké. That means that on the average every house throws away at least 120 yen a year, or to be more specific, each member of those homes, practically, burn 25 yen a year. It is hard to believe.

Now, much of the *sake* used is homemade—that is to say many houses, to evade taxation, secretly make it. Of course, that is breaking the law and very frequently the hand of the law is laid upon them and heavy penalties have to be paid. In fact the latter—paying penalty ("bakkin") has become so common that the house which has not paid a fine of that sort is regarded tame and cowardly.

The situation is terribly disheartening, and it calls for all the attention and help we can give the National Temperance League which is fighting this curse hard and dilligently. We are challenged to give the League more moral support and any other aid that we can afford. I strongly feel that every foreigner who stands for temperance should show great interest in the difficult task which the National Temperance League is carrying on. It is putting forth a brave fight and should be greatly encouraged.

Following the last meeting of the Executive Committee, in February, Mr. Koshio, Secretary of the Japan National Temperance League, addressed an open meeting at the Bible House, concerning his recent tour to Europe. Mr. Koshio was sent as a delegate from the Japan National Temperance League to attend the World Temperance Conference in London and a similar conference in Stockholm. The address was very interesting and helpful and should have been heard by thousands of people.

In concluding it gives us pleasure to report that the Foreign Auxiliary has succeeded in securing from the Canada United Church Mission, exclusive part time service of Dr. Hennigar for anti-vice crusade and temperance work, when he returns from furlough. This is a move forward the result of which will undoubtedly mean much as an encouragement to our Japanese workers.

Perhaps it should be added that at present the membership of this Auxiliary stands at about one hundred. It is hoped that men and women who are not members will join.

Sustaining membership fee is ¥5 and ordinary membership fee is ¥2 per year. Every member receives the "Kinshu Nihon" a monthly magazine in Japanese.

New Publications of the Christian Literature Society

L. L. SHAW

The present great interest of the Japanese public in religion is seen in the increasing number of articles on religious themes in the leading magazines and in the space given to religious topics in the newspapers. A few years ago it was quite difficult to get newspapers to print Christian articles but now they are welcomed.

The translation of Dicken's *Life of Christ* met with such a good sale that the non-Christian firm that brought it out are now undertaking the publication of several Christian books. Last year the best known publisher in Japan sent a story of Dr. Kagawa's back to him with the request that he would tone down or omit its very definite Christian teaching, as the publisher was afraid that it would offend his Buddhist Public. Dr. Kagawa refused, the book was published as it was and was a great success. This shows the change in the tide.

During last year C.L.S. sent out over a *million* copies of its evangelistic papers, *The Kingdom of God Newspaper*, *The Light of Love* and *Children of Light*. These papers not only go into every corner of the Japanese Empire but are also sent abroad to Japanese scattered all over the world in Africa, America and Europe. They form a very valuable link with all the Churches and with isolated Christians and enquirers.

Forty four thousand five hundred Christian books were printed during the year. The increasing interest in devotional literature was shown in the demand for reprints, *Child of the Morning*, *The Dew of Stillness*, *The Story of the Bible*, etc.

The sales of all our Christian papers, books and cards were excellent at Christmas and have continued so through the spring. Dr. Pierson's *Word Studies in the New Testament* has been called for on all sides and show the interest which students of religion are taking in the Greek New Testament. The Bible and other well known Christian books are being widely read and studied by leaders in both Buddhist and Shinto circles and Christian influence can be distinctly seen in the increasing trend in the older religions toward a more practical application of religion to life.

NEW BOOKS.*Watakushi wa Guzo Kyoto de Atta.**I was a Pagan*—V. C. Kitchen.

Trans. by T. Kagawa and S. Nakamura.

In America this book has been the most popular of the Oxford Group series and has gone through one edition after another. It is a book to give to business men and others who have, or think they have, little interest in religion as it is the message of a successful American business man whose life was completely changed by his contact with the Oxford Groups.

Price ¥1.00

Postage ¥ .08

*Word Studies in the New Testament.**Gengo Wa*—Dr. A. T. Pierson.

Price ¥2.00

Postage ¥ .14

Dr. Pierson rendered a great service to the Christian cause in giving us his *Annotated Bible* in Japanese and this new book is meeting the great need of students of the Greek New Testament in the same way. This book is already enjoying a good sale.

Ware ni Narae—By Canon Gairdner and C. E. Padwick.*Lessons on the Life of Our Lord Jesus Christ.**Instruction for Catechumens.*

Trans. by T. Hosokai.

Price 60 sen

Postage 06 sen

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An excellent story for boys and girls.

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This book is greatly used for graduates of girls, schools and will be greatly welcomed in this cheaper edition.

NEW CARDS.

Shu wa Iku.

The Lord Liveth.

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This is a very lovely copy of Hofmann's Easter Morning. Mary weeps at the open door of the garden tomb and in the dim light of dawn the risen Lord stands behind her. It is a large double page card in beautiful soft colours and inside are Easter Greetings in English and Bible verses in Japanese.

Missionary Scholarships

Three of the nine Missionary Fellowships and Scholarships assigned for 1935-36 by Union Theological Seminary, New York, came to Japan. The appointees were:

Rev. Clarence Gillett, M.A., Sendai, Japan, engaged under the American Board in work with the Kumiai Churches and with students.

Rev. William W. Parkinson, M. Th., Tokyo, Japan, engaged under the American Baptist Foreign Missionary Society in student work at Waseda University.

Mr. J. Howard Covell, M.A., The Mabie School, Yokohama, Japan, American Baptist Foreign Mission Society.

The others went to China (3), India (1), Turkey (1), and Egypt (1).

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. *Applications for 1936-1937* should reach the Seminary by January 1st, 1936. *Further information* can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar.

Notice

The Necrologist of the Federation of Christian Missions in Japan would appreciate it greatly if each Secretary of the member Missions of the Federation would kindly send him prompt notice of any death occurring among the members, active or retired, of the respective Missions, together with such obituary as can be obtained concerning the deceased. The maximum length of these obituaries is usually 250 and 300 words. In case this limit is considerably exceeded, the Necrologist considers himself as liberty to bring it within the usual limit.

Albert Oltmans, No. 5 Meiji Gakuin, Shiba, Tokyo

Tokyo Medical Cooperative

(See photograph on page 115)

The proposal to add a room or an annex to the Tokyo Medical Cooperative Hospital as a memorial to Dr. Nitobe seems very appropriate indeed.

Those present at the initial meeting in the Tokyo Y.M.C.A. in 1931 recall the enthusiasm with which he backed the enterprise. Dr. Kagawa was its inspiration. His faith never faltered. He persisted in the face of strong opposition. But alone, the task was too great even for him. This faith, this persistence, this unfaltering belief in the efficacy of the cooperative method in the fight against disease, was shared by Dr. Nitobe, and together they launched the Tokyo Medical Cooperative, which led the way for numerous others throughout Japan. Dr. Kagawa continues his work for the alleviation of disease, but Dr. Nitobe's efforts can be continued only through the cooperation of friends and sympathizers.

Miss Muriel Lester, on a recent visit to the Hospital contributed the first ¥10.00 for this purpose. Several others have since contributed a like amount. It will require 100 such contributions to equal the monetary gift of Dr. Nitobe when the enterprise was started. It is hoped that one hundred individuals will contribute this amount during the month of May. The Chairman of the Committee which is raising funds for the annex is Mr. Hideteru Hino, 11 Miyasono Dori, 4-chome, Nakano Ku, Tokyo. Contributions for the Nitobe Memorial room will be received by Mr. J. F. Gressitt, 4 Misaki Cho, 1-chome, Kanda Tokyo.

The motion picture, "King of Kings," has just recently been cut down to half its original length and made into a 16 mm. film by the Konishi Company at Nihonbashi, Tokyo. The parts eliminated were mostly objectionable parts, and what is now available in this new form makes a very acceptable picture for us where such is desired. The language on the film is Japanese. The price is ¥300.

Book Reviews

THE WAY OF SIMPLICITY. W. E. Orchard, Putnam, London, 1934.

5s.

Who is not sometimes baffled in his thinking? Perhaps H. G. Wells is not too generous in distributing his wholesale compliment that we "muddle through." A generation ago Pastor Wagner's little volume "The Simple Life" was in the hands of earnest people the world over. If Dr. Orchard can really teach us Simple Thinking his book, too, will be the best of best-sellers.

At first glance 321 pages seem rather more than are needed for the thesis, "Be simple," especially when completed by the sub-thesis, "Become as a child." Also it does not seem to make for simple thinking on the reader's part to have all the winds of doubt and waves of unbelief drive over him which he has ever encountered and new ones beside. However, Dr. Orchard indicates a simpler route, more than one, through the book for such readers as, not having had and lost simplicity, do not need to read the chapters which deal with all the hard problems reasoning has raised. And when he says,

"God created thought and things (which both so confuse us) to lead us to Himself," we cannot turn from the challenge to think his thoughts after him; indeed his great service to our generation is that he has analyzed his thought-life and feeling-life in a way few have ever been able to do, and in doing it for himself he has done it for us whose religious outlook and experience and whose analytical ability and training, are more circumscribed. His three books, FROM FAITH TO FAITH, which tells of his change from Protestantism to Catholicism, THE INEVITABLE CROSS, and now THE WAY OF SIMPLICITY, open new windows for most of us, letting in an atmosphere that is mediaeval, or almost apostolic, with quotations from the Vulgate and the Duay Bible, and the precious breath of mysticism from the Fathers and the Saints,—whom we read too little.

He calls his book a "simple treatise in order to persuade everyone there is always a perfectly simple way, if only simplicity be taken as a guide, of arriving where God wills all men to come; namely face to face with Himself, and to find themselves at home within His heart, where everything is then forever sure, and every soul is safe and satisfied." Whether it is a "simple" treatise or not, whether it is a "way of

simplicity" or not, it is a Way to God! What can man more want than to be "certain that God is, what He is, and what He wants"? The reader may make much progress by the aid of some of his simple guide-posts:

"Christ is the clearest figure that history contains"—"There is no explanation of Christ except God and God's personality"—"In philosophy truth is sufficiently expressed in a statement to which the mind can assent; in science when what is stated is proved by some experiment; in religion, truth can only be fully expressed in a Person."

Of course Dr. Orchard's "way of simplicity" is through the Catholic Church, and it seems at times that he finds it so because that church tells one how to live and furthermore what to believe. Yet he personally speaks against crushing out personality in trying to make a perfect society, and against "repressive socialism" as the other false extreme from "anarchic individualism;" and he claims for his church that it is fighting for "the rights of reason, the integrity of the intellect, and the sanity of the human mind." So may we be! and let us consider with him his "simple ways of prayer" and his "simple view of eternal life" and his declaration:

"Man has always needed Christ; he never needed Him as much as he needs Him now; but even that is nothing to how much he will ultimately need Him."

E. L. GRESSITT

TOWARDS REUNION—What the Churches stand for. By various writers. 126 pp. Price 1/6. Published by Student Christian Movement Press.

The conception of this book is admirable; its achievement perhaps inevitably is patchy.

One of the first steps towards Christian Unity is a fuller appreciation of what the other churches have to give. The aim of this book is to set before all the contribution of each. The result is on the whole well summed up by the Editor when he says "most of our present differences are complementary rather than antagonistic, differences of emphasis and proportion rather than of fundamental conviction." At the same time the different conceptions of the Ministry shew that we have still a long way to travel, if we are to attain to a fuller unity.

The Anglican Essay is perhaps the most disappointing; it gives the impression of having been written in a hurry, and it does not do much to allay certain fears expressed elsewhere. The Presbyterian Essay is admirable both in spirit and in charity; the writer is very proud of Presbyterianism. It is interesting to read in another essay "Neither in

matters of faith nor in matters of order.....has Methodism anything of permanent significance which it does not already share in some form or another with other Christian Churches." We seem to remember getting the same impression when we read the corresponding essay in the special issue of the *Japan Christian Quarterly* (January 1927) devoted to the same theme.

The omission of a Roman Essay is a great loss, as also that by a member of the Greek Church, but the book is designed primarily for readers in England. There are some useful topics for discussion on the various chapters at the end of the book.

For information in potted form the book is of real use; its spirit however is its chief recommendation.

W. H. M. W.

THE WAYS OF WHITE FOLKS. Langston Hughes. Knopf. New York. 1934.

A dash of color, a streak of realism, a spot of humor, a background of foreboding tragedy. With these phrases one may describe both the technique and plan of this author. The book is a collection of sketches, in most of which but an incident in the life of a single Negro is treated, yet the reader finds himself shaking hands with the entire race. It is not a tract, nor is it vindictive, even though the author has doubtless suffered personally or vicariously each of the indignities described. It holds up before the eyes of the world simple life pictures, of good and bad, normal and abnormal negroes, without preachment, moralization, or defence. It would be difficult for even a white sympathizer to picture the complexity of the situation without introducing traces of bitterness. In the tolerance which is a common characteristic of his race, and with an artistry which might well be coveted by any writer, the author narrates the inevitable outcomes, given an American Negro in a particular white-world situation.

Much negro literature is an obvious plea for equality, a paean in praise of the distinctive elements of negro life and culture, or a dramatization of one of the better known sides of negro plantation, Harlem, or religious life. Not so this book. These sketches take the reader into each of these spheres but immediately transcends them by portraying the colored man's reactions to his environment. They show a Negro who is after all only human, does not desire special privilege, does not wish to be the object of the white-man's pity, does not want to be treated "nice," detests having his culture praised and his race damned (especially by the same mouth), and resents the countless ways in which the "white" American

discriminates against him. A member of the racial group making the sole contribution to American cultural life, he is at the same time caught in an economic and social trap from which he can but slowly extricate himself. Because of the color caste the slightest trace of Negro characteristic in hair or pigment places him outside the privileged circle of "superior whites." Henceforth he cannot be treated as an ordinary person. His wages are lower than those of a white man who does the same work on the same job. Particularly in the south, he cannot escape the shadow of the mob's noose if he strays beyond his own sanctum sanctorum. In the reputedly "friendly" north, his situation is little improved despite the apparent sympathy expressed during the abolition period. It now appears to him that the northerners weren't so interested in his welfare as in preserving their own standards of living when they decided that slavery as an institution should go. Despite the post-Civil War amendments, it is still impossible for an American Negro to pass beyond the color line.

Too, he has become wary of the institutions and movements in which his fathers placed their trust. The old folks may have their revival meetings but the younger generation regards them as just another of the white man's gifts to keep him from thinking his way through his problems. The white folks may have their art lectures and literary discussions, but the colored man is content to enjoy what art and literature he is privileged to know without talking so much about it. He can see little use in talking theory—unless perchance one refers to the theories of Marx and Lenin, who alone seemed to understand him. He is willing to participate with the white folks in their movements to conserve the primitive elements in his culture—but primarily because of the dollars it brings him. He realizes that the superficial cults based on negro thoughts, habits, or traits are but institutionalized rationalizations or systematized defence mechanisms. Greatest of all he doubts the value of a civilization which insists upon his perpetual subjection; and the Christianity of a country in which the following scene is so oft reenacted: "In the public square of a little town, under the shadow of two Christian churches and of the building typifying the majesty of the law, a throng of men, women, and children, women holding their babies up to see the sight, look on while a human being is first tortured with red-hot irons then baptized with gasoline and set afire." (J. W. Johnston, in *America as Americans* see it." P. 161.)

Story by story the reader comes to understand the brazen openness of the Negro race, particularly at those points where the white man conceals his own sins; the superficiality of trying to appreciate Negro culture save on a basis of human respect and love for him as an individual; the gallows as the penalty for seeking to escape the economic and social bondage in which he is enslaved; the rending of the heart strings of those who are enabled by virtue of the absence of Negro characteristics to escape the

fate of their less fortunate brothers and sisters; the fascination which the white actually finds in the mulatto; the barrenness of pursuing Negro art for art's sake; the absurdity of seeking to pour a Negro's soul into the white man's mold; the inevitable moral degradation which overtakes the Negro who voluntarily subjects himself to the economic slavery of a white; the contrasting attitude of America and Europe, and the reactions of the Negro to these differences; the "Dark Scape Goat"; how one can endanger the welfare of the entire colored group within a community by failing to hew the color line; an allegorical pricking of some Negro bubbles; a psychological study of mixed bloods in which the independence asserted by the white strain jeopardizes the welfare of the whole body—and the consequent Pharasaic self-righteousness of the white prosecutors. These are not the morals of the book. Rather, they are the summaries of a preacher reader who finds it necessary to think in moral terms, and who after a long experience with these cursed American brothers, recognizes the self-control the author has exercised in understating rather than understating the present state of the Negro in America.

My use of the term "white" follows the common usage. Actually it is a mis-nomer, and implies a false distinction. As Mr. Hughes shows time after time, there are those who are able to pass as "white" who actually are "Negro." With legal intermarriage between the two races recognized for three centuries, and its frequent existence in the early days of slavery between white indented servants and slaves, giving way to a system of concubinage under the developed slavery system, there has been a great inter-mixture of bloods. Half the Negro population have traces of white blood—or to state the fact another way—there are six million "whites" with colored blood in their veins. The hypothetical question always asked of an agitator for racial equality, "Are you willing for your sister to marry a Negro?" is thus answered in the affirmative, by the facts of the case. When the social distinctions are broken down, and the two races are allowed to associate on a political and economic equality, inter-marriage always follows. If there is an obvious purpose in the book it is through a presentation of life pictures to enable the white reader to see the conditions of Negro life and the quality of the Negro soul through the colored man's eyes. And one cannot view these things honestly without himself becoming an advocate for the recognition of the political and civic rights of these thirteen million dark skinned Americans.

Incidentally the book is another of the publications of Albert A. Knopf which along with the monthly publication of "The American Mercury" marks this publisher definitely as a protagonist of the cause of the underprivileged in his struggle against the forces which apparently deny him abundant life: race prejudice, economic systems, organized religion, and national hatreds.

WINBURN T. THOMAS

DIGEST OF THE PRESBYTERIAN CHURCH OF CHOSEN 1934.

Chas. Allen Clark Presbyterian Publication Fund, Keijo. pp. 195.

¥1.50.

A close study of the inner life of any religious body having over one hundred members is always worth while. To missionaries and Japanese Christian workers this study of the Acts of the Church in Chosen should be of especial interest. In appearance the book has little to commend it to the outsider; it is closely printed and at first glance appears to be a record of dry-as-dust resolutions and decisions. Closer scrutiny however reveals many fascinating glimpses of the church life of our nearest neighbor. In form the book is composed of six parts, namely, a Digest of the History of the Church; a Digest of the Laws of the Church; a Digest of the Missionary Work of the Church; a Digest of all Presbytery Narrative Reports, a Digest of the Theological Seminary of Korea; and Full Statistics of the Church of all Korea.

The geographical extent of the church as it has followed its members into Manchuria, China and Japan is amazing. To quote the editor: "In the Orient today there are going on great glacial movements of population from one area to another. Over half a million Japanese have flowed over into Korea in the last twenty years and an equal number of Koreans have gone to Japan. Two million more Koreans, forced off their lands by the incoming of the Japanese, have flowed northward into Manchuria and tens of thousands of them on into Siberia, and down into China. We have strong churches in Shanghai and Nanking and have had at times in Peking. Other large groups have gone to Hawaii and to Western lands. It is hard to keep a constant level or steady growth on anything where such migrations are in progress."

A closer reading of the book reveals evidences of the much-repeated reports of the rigor of church discipline as practiced in Chosen. Not only are members disciplined for not attending church and for not keeping the Sabbath, but the statistics for 1933 show that 2,574 members were suspended or expelled during that year, while 14,204 were classified as "qualifications lost." The membership roll evidently undergoes a severe pruning each year, a process which might be used with advantage elsewhere. Attention might well be called to the following disciplinary measures: "The taking of a child into the home to be raised to be a future son-in-law or daughter-in-law is forbidden." "Members who sell yeast (used only in making liquor) shall be dealt with." When marriages are performed the bride and groom are required to produce their national registration certification. Members may not be dismissed by transfer to or thus received from the Holiness Church. Marriages with Congregationalists are proper if the person believes in Christ as his Saviour. On many pages the questions of

ministers performing weddings for unbelievers is discussed, each time to be refused. When irregular marriage ceremonies are being performed, Christians are not even permitted to send felicitations.

Among customs which differ from those in the Japanese churches are the following: "Church buildings shall not be loaned for secular social functions (hygiene lectures, etc.) which do not concern the Church directly." Theatricals in the Church are declared to be improper. Women do not have the same privileges as do women in the Presbyterian-Reformed Church in Japan, where they are ordained both as elders and ministers, if qualified. One notices the existence of an Anti-tobacco Society among Christians, implying that abstinence from such indulgence by church members is not so widespread as in Japan. The prohibition of poppy culture by Christians is a matter which hardly concerns us in Japan, but must be necessary on the continent. Reference several times is made to the existence of a "Celibate Teaching Band" who are declared to be misguided men and women. In connection with the Mission work of the church it is noted that great offerings are taken on the floor of General Assembly for the missionary work of the church, on several occasions such offerings totalling ¥2,000. "It costs money (comments the editor) to attend the Korean General Assembly unless you leave your pocket book or your sympathies at home."

This book also contains much material concerning the working out of the Nevius plan of missionary work, characteristic of Chosen, which is discussed elsewhere in this number of the "Quarterly."

CHARACTER—"BAD." The Letters of Harold Studley Gray. Edited by Kenneth Irving Brown, Harper and Brothers, New York, 1934.

With the imminent possibility that war will be resumed, the publication of this timely book provides a program of action for the thousands of persons who have pledged themselves to have no part in the war system. It is the experience not of a coward, of one born into a family of conscientious objectors, or of a social radical, but of a Y.M.C.A. secretary who early in the course of war work reacted against the war system because of what he saw it doing to men. Working in a London prison for German war prisoners he found it impossible to reconcile his personal observations with the Allied propaganda concerning the animal like conduct of the "Huns." Rather, it appeared to him that the converse might be true especially after a friend American told him that he was in charge of the detachment that followed behind the offensive using huge cudgels to brain all wounded Germans.

A small group of secretaries located in London grouped together to study various aspects of the war, and soon young Gray became engrossed in a definition of the rights of conscience. This study led him to believe that since God allows man his free will, refusing to coerce human beings at any point, it is contrary to God's purpose that man should then surrender this will to an impersonal state. Such being the case, the state has no right to conscript man for military service, and it becomes his duty to refuse to cooperate with the government in the process.

The mental agony through which this young Harvard undergraduate passed the editor properly compares with Jacob's wrestling with God. Despite the efforts of his parents to prevent his return to the States where he would be subject to conscription, Gray felt it his duty to return and face the consequences of his decision, "dying if needs be for the right of conscience." The letter of his father in which a final attempt was made to persuade his son to remain a protagonist of the Allied cause by obliterating his "unpatriotic thoughts," is a valuable document for reminding us of the common blindness which characterized us during the war. It causes the reader to wonder as he reads the array of arguments with which we were all familiar in 1917-8, if we are not now saying in effect in the recent words of Insull, "*I'd do it again*," by refusing to get at the economic causes of war.

The actual experiences of the young absolutist nullify many of the current conceptions concerning the fate of the conscientious objector in America. The agony was for the most part mental, caused by the necessity of deciding at what points the CO should cooperate or refuse to cooperate with the policy of the government if he was to be consistent. The activity of the government on the other hand was planned to catch the CO in the trap of inconsistency, raising thereby the question of his sincerity, and thus his right to plead conscientious objections. At Camp Custer Gray and his fellows were "killed with kindness" in an attempt to induce them to don the military uniform. It was strangely enough successful in a large percentage of cases. At Fort Riley he found himself among many others who not only refused military service but non-combatant service as well. Yet they were not imprisoned. In barracks where they were constantly reminded of their official status as soldiers, they were faced with the responsibility of preparing their own food and keeping their camp clean. Because of the difficulty of distinguishing between that which was personal and work that aided the army, as well as the fact that their entire situation was an abridgement of their liberties without cause, fully half the COs (over 130) refused to do even this type of work. Gray and three other absolutists, Evan Thomas (brother of Norman), Howard W. Moore and Erling H. Lunde decided to carry their consistency even further by refusing to eat. At the close of ten days of fasting, they were taken to the hospital

and forcibly fed. All finally recanted (since it was pointed out that the hunger strike was a "patient offensive,") save Thomas, who was immediately court martialled and sent to Leavenworth.

Four days after the Armistice was signed, the writer also entered Leavenworth, having been charged and found guilty of disobeying a superior (the order had been to police the ground, which Gray considered to be clearly a command of military nature) with a recommended death sentence commuted to twenty-five years at hard labor. The transfer to prison where he could not refuse to do any work because it was "compulsory" rather than "conscripted" found the writer soon at work in the medical quarter. Gray approached his work with zeal rather than discontentedly and soon won the respect and admiration not only of the patients but of his superiors as well. Although he faced a few crises in prison, and his status changed from time to time, he spoke but little of his prison hardships save the fact that he was deprived of his liberty. This was not true over long periods of time because he was given a parole pass.

After being transferred for a short while to the dreaded Alcatraz, which he found actually superior to Leavenworth as a place of detention, he was dishonorably discharged, which discharge carried the remarks "Character Bad." He had served nearly a year behind the bars.

The style of the writer is not striking. Rather it is labored and pessimistic, as compared with the bouyant spirit manifested in a concluding letter written several years later. He has not astounded the world since his release, although he has served five years as a teacher in China and is now engaged in an attempt to found a farm along communistic lines in the United States. The value of the work is that it is a psychological study of the struggle through which the COs passed during those days when the government had no policy for dealing with them. Thanks to the superior intellectual training and moral strength of Gray and his companions, those who seek to follow them in a next war will find a government better prepared to deal with them on their own terms.

WINBURN T. THOMAS

Personal Column

Compiled by Anne L. Archer

New Arrivals

- COCHRAN-CRAIG. Miss Eugenie Cochran and Miss Mildred Craig arrived from the United States on Jan. 28th, and have joined the staff of the Central Japan Pioneer Mission. They are stationed at Takasaki, Gumma Ken, and are at present engaged in the study of the Language.
- CUTHBERTSON. Miss Florence Cuthbertson, (J.E.B.) is expected to arrive from England in April.
- MILLER. Miss Jessie Miller, (M.S.C.C.) of Edmonton, Alberta, Canada, arrived in Yokohama per S.S. "Hikawa Maru" on March 15th. After spending a few weeks with Rev. and Mrs. V. C. Spencer of 3/3 Higashi Kataha, Nagoya, she will enter the school of Japanese and Culture in Tokyo.
- POTT. Rev. Roger Pott, A.K.C.L., (S.P.G.) arrived in Japan in April and is living with Bishop Heaslett at 220 Yamate Cho, Yokohama.
- VIAL. The Rev. Father Kenneth Vial, L.A., S.S.J.E. (P.E.) arrived in Yokohama on Jan. 30th, and has joined the Far Eastern Branch of the Society of St. John the Evangelist, which was established last year, having been transferred to the Missionary District of N. Tokyo, of the Nippon Sei Kokwai. Before coming to Japan Father Vial was Rector of the Ch. of the Advent, San Francisco. His address is Sei Yohane Shushikai. 279 Sakai, Musashino Machi, Tokyo-fu.
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Arrivals

- ANDERSON. Miss Irene Anderson, (E.C.) is expected to arrive from furlough in the United States in the early Autumn.
- BOWMAN. Miss Nora Bowman, (M.S.C.C.) arrived from furlough in Canada per S.S. "Hikawa Maru" on March 15th. She will resume her position as Principal of the Ryujo Kindergarten, Nagoya.
- BYLER. Miss Gertrude M. Byler, (M.E.C.) arrived from furlough March 29th. She will work in connection with the Iai Jo Gakko, Hakodate.

- CHOPE. Miss Dorothy M. Chope, (S.P.G.) arrived from England in February and has resumed her work at the Gyoseiryo Hostel of the Women's University, Tokyo.
- COLLINS. Mr. and Mrs. A. M. Collins, (J.E.B.) who have been on furlough in S. Africa, returned to Japan in January and are engaged in Village Evangelism in Hyogo Ken.
- COLLINS. Miss Mary D. Collins, (M.E.C.) arrived from furlough March 29th and joins the staff of Aoyama Gakuin, Tokyo.
- CORNWALL-LEGH. Miss Mary H. Cornwall-Legh, (P.E.) returned from furlough in England on March 15th, 1935.
- DOUBLEDAY. Miss S. C. Doubleday, (C.M.S.) after visiting Palestine en route from England, expects to reach Kobe on June 6th, per S.S. "Mantua."
- DRUITT. Miss I. C. M. Druitt, (S.P.G.) returned from furlough in England in March and resumes her work at the Shoin Koto Jo Gakko, Kobe.
- GRAY. Mr. and Mrs. Frank Gray, (J.A.M.) after an absence of sixteen years due to ill health, have returned to Japan.
- GOLDSMITH. Miss M. O. Goldsmith, (C.M.S.) reached Kobe on 22nd February. She is located in Kurume, No. 181 Sasayama Cho., 3 Chome.
- HEASLETT. Right Rev. Bishop Heaslett, (S.P.G.) arrived in Yokohama per S.S. "Taiyo Maru" from England on March 10th. Mrs. Heaslett is remaining in England for a time with their son, Eric.
- HEMSTEAD. Miss Ethel L. Hemstead, (M.P.) returned from regular furlough spent in United States on March 15th, per S.S. "Hikawa Maru." She is again located at No. 16, Motoshiro Cho, Hamamatsu.
- LYE. Miss Florence Lye, (J.A.M.) recently returned to Canada on furlough.
- MAYER. Rev. P. S. Mayer, D.D. and family, (E.C.) now on furlough in United States, are expected to return to Japan in September. They will reside at their former home, No. 500 1 Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- McKIM. Right Rev. John McKim, (P.E.) returned from Honolulu where he spent the winter months on March 22nd, 1935.
- POND. Miss Helen M. Pond (P.E.) of St. Luke's Hospital, Tokyo, returned from furlough in the United States on March 9th, 1935.
- RICHARDSON-SOAL. Miss H. Richardson and Miss A. A. Soal, (J.E.B.) who have been in England on furlough, returned to Japan in April.
- RICHARDSON. Miss C. M. Richardson, (C.M.S.) returns from furlough in England by S.S. "Corfu" at the end of March.
- STEGEMAN. Rev. H. V. E. Stegeman, D.D., and Mrs. Stegeman, (R.C.A.) are returning from furlough this spring.
- SHARPLESS. Miss E. F. Sharpless, (A.F.P.) has returned to Mito after six months furlough in the United States.

- STAVELY. Miss J. A. Stavely, (C.M.S.) is due to arrive by the "Empress of Russia" on April 18th.
- TAYLOR. Miss Erma M. Taylor, (M.E.C.) returned from furlough Feb. 21st, and is again at work in Hirosaki, Aomori Ken.
- WOOLLEY. Miss A. K. Woolley, (S.P.G.) arrived in Kobe from New Zealand, per S.S. "Kamo Maru" on March 28th. She hopes to resume her work at the Koran Jo Gakko in Tokyo.
- WARNER. Rev. and Mrs. Paul F. Warner, (M.P.) returned from a short furlough spent in United States, early in March, and are again living at No. 43 Chokyujichi Machi, Nagoya.

Departures

- BRAITHWAITE. Mr. and Mrs. G. Burnam Braithwaite, (F.M.) leave on furlough April 16th, 1935.
- BINFORD. Miss Myra Binford, who has been with her brother, Mr. Gurney Binford, (F.M.) sailed for home in January via ports and Europe.
- CHASE. Miss Laura Chase, (M.E.C.) of Aoyama Gakuin, left on furlough March 27th. Her address will be 166 Lincoln St., Holyoke, Mass., U.S.A.
- CHAPMAN. Rev. and Mrs. J. J. Chapman (P.E.) sailed on regular furlough on March 25th from Kobe.
- DEMPSIE. Rev. and Mrs. Geo., Dempsie, (J.R.M.) left for Vancouver per S.S. "Empress of Japan," February 5th, 1935.
- DARROW. Miss Flora Darrow, of the Meiji Gakuin Staff, left on furlough on March 12th 1935.
- ECKEL. Rev. W. A. Eckel and Mrs. Eckel, (C.N.) formerly of Sumiyoshi, Hyogo Ken, left for United States at the end of January and have taken up residence in Los Angeles where Mr. Eckel is pursuing advanced studies at the University of S. California. Their address is 457, West 37th Place, Los Angeles, Cal., U.S.A.
- FOWLER. Mr. and Mrs. J. E. Fowler, (P.E.) of St. Paul's University, Tokyo, returned unexpectedly to the United States, sailing Feb. 23rd, on account of the illness of their youngest child, whom they took to Boston for medical treatment. They hope to return to Japan in a few months.
- IGLEHART. Dr. and Mr. E. T. Iglehart and children, (M.E.C.) of Aoyama Gakuin, Tokyo, left on furlough Feb. 19th. Their address will be Katonah, N.Y.
- KUYPER. Rev. and Mrs. Hubert Kuyper, (R.C.A.) of Oita, expect to leave on furlough on June 11th, 1935.

- LYNCH. Rev. A. H. Lynch, (M.P.) left on furlough in April. He will spend it in United States.
- MARTIN. Rev. and Mrs. David P. Martin, (P.N.) of Osaka, left Japan on health leave for the United States per S.S. "Tatsuta Maru" on Feb. 28th. They will reside for a time at the House of Rest, 170 Marengo Ave., Pasadena, Cal. where Mr. Martin hopes to recuperate from his recent operation.
- MacDONALD. Miss Ethel MacDonald, (P.C.C.) of Kobe, expects to leave on furlough in Canada in May.
- MANN. Rev. John C. Mann and Mrs. Mann, (C.M.S.) of Nishinomiya, expect to leave on furlough in England May 11th., by the "Empress of Russia" for a summer at home with their children.
- MAUK. Miss Laura Mauk, (E.C.) of 84 Sasugaya Cho, Koishikawa, Ku, Tokyo, left on furlough in the United States March 28th. Her address will be Dover, Okla., U.S.A.
- NOSS. Masters David S. and Richard B. Noss, the youngest sons of the late Rev. Dr. Christopher Noss, (R.C.U.S.) who are at present students in the American School, Tokyo, expect to sail for New York from Yokohama per S.S. "Tai Yang" on June 30.
- NUGENT. Rev. and Mrs. W. Carl Nugent (R.C.U.S.) of 308 Higashi Dori, Shinchiku, Yamagata, Yamagata Ken, and four children, expect to sail from Yokohama on July 4th for New York per "Kano Maru" of the Kokusai Line.
- PHILIPPS. Miss Gladys Philipps, (S.P.G.) leaves on furlough in England in England in April.
- ROGERS. Miss Margaret Rogers, (W.U.M.S.) left on furlough March 31st. Her Headquarters will be 315 Bible House, New York City, U.S.A.
- SINGLETON. Mr. Leslie Singleton and Mrs. Singleton, (E.P.M.) of Tainan, Formosa, expect to leave Hongkong on furlough April 12th.
- SCHWEITZER. Miss Edna Schweitzer, (M.E.C.) expects to leave on furlough in United States early in the summer. Her address will be 27th and Desplaines Ave., LaGrange, Ill. U.S.A.
- SMITH. Miss Sally Smith, of the Friend's School, Tokyo, returned home via India and Europe in April.
- SIPPLE. Professor and Mrs. Carl S. Sipple, (R.C.U.S.) of 61 Kosenjidori, Sendai, with their Infant daughter Marjorie Mae, expect to sail for New York from Yokohama on June 30th, per S.S. "Tai Yang." (Barber-Wilhelmsen Line.)
- WAGNER. Miss Dora A. Wagner, (M.E.C.) of Iai Jo Gakko, Hakodate, sailed on furlough on March 27th, 1935.
- WHITING. Rev. M. M. Whiting, (U.C.C.) and family of Kwansei Gakuin, left Kobe on furlough by the N.D.L. "Coblentz" on March 7th. They plan to visit several European countries en route to Canada.

Change of Location and Address

- GLAESER-RICHERT. Mr. and Mrs. Glaeser and Mr. and Mrs. Richert, (J.A.M.) have gone to Hakata for Evangelistic work.
- KIRKLADY. Miss M. Kirk lady, (J.R.M.) has removed from Haze, Higashimozu Mura, Sempoku Gun to 1577 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- LLOYD. Miss M. Lloyd, (J.R.M.) has removed from Tokyo to Haze, Higashi Mozu Mura, Sempoku Gun, Osaka Fu.
- SAVILLE. Miss R. Saville, (J.R.M.) has removed from Sumiyoshi cho, Sumiyoshi Ku to Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
- SHAW. Rev. R. D. M. Shaw, D.D. and Mrs. Shaw are now living at 1328, 3 Chome, Ikebukuro, Toshima Ku, Tokyo.
- STANFIELD. Miss I. Stanfield, (J.R.M.) has removed from Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu to No. 18 Nijikkicho, Ushigome Ku, Tokyo.
- WALKER. Miss Mae Walker, (M.S.C.C.) who has been charge of the Rhujo Kindergarten, Nagoya, during the absence of Miss Nora Bowman, has removed to 105 Kita Maruya, Gokiso, Nagoya, and will be in charge of the work there.

Births

- QUICK. To the Rev. K. and Mrs. Quick, (S.P.G.) Shanghai, a Son. Mrs. Quick was formerly Miss Barber of the Shoin Jo Gakko, Kobe.
- STONE. On March 1st, 1935, to Rev. and Mrs. A. R. Stone, a son, Donald Charles.

Marriage and Engagement

- BUCHANAN-BRIGGS. Miss Ruth Agnes Buchanan, daughter of the Rev. Dr. and Mrs. Walter McSymon Buchanan of Marugame, (P.S.) and Mr. Norman Howarth Briggs were married on Saturday, 26th January, 1935, at St. John's Church, Nagoya. Miss Buchanan before her marriage was a teacher in the Kinjo Jo Gakko, and Mr. Briggs is Manager of the Nagoya Office of the Standard Oil Co., of New York.
- LOGAN-HENDERSON. Miss Martha Myers Logan, daughter of the Rev. Dr. Charles Logan of Tokushima, (P.S.) and the Rev. John Daniel Henderson of Spartanburg, S.C., were married on the 20th of Feb. 1935,

at the Presbyterian Church, Appalachia, Virginia. Miss Logan, after graduating from College, spent two years with her father in Tokushima. Mr. Henderson is Pastor of the Second Presbyterian Church in Spartanburg.

MILLER-HARDER. Announcement has been made of the marriage of Dr. L. S. G. Miller of Kyushu Gakuin, Kumamoto, to Miss Martha Harder of Kyushu Jo Gakuin of the same city. (L.C.A.) The marriage is to take place in May.

RUSSELL-POTTER. Miss Mildred Russell, formerly of St. Luke's Hospital was married on Dec. 29th, to Mr. Clarence Potter. They will make their home in San Francisco.

Miscellaneous

ABEL. Mr. and Mrs. Abel, (M.B.M.) who left on furlough some time ago, are now living in Upland, California, U.S.A.

ADAMS-TAYLOR. Miss Ada Adams and Miss Isabel Taylor, (P.C.C.) are living with Miss Elma Tharp, 34 of 62 Hayashi Cho, Koishikawa, Tokyo, while attending the School of Japanese Language and Culture.

BOYD. Miss Helen Boyd, (S.P.G.) of Tsuda College has resigned from the Mission owing to ill-health. She will remain in England, making her home with Miss Mander at St. Albana in Hertfordshire.

BEATON. Mr. J. W. Beaton, of the Montreal (Y.M.C.A.) arrived in April. He will join Mr. Harman's party in China, and will visit Japan with them in July.

BAKER-PEALE. Mrs. Frank E. Baker of Evanston, Ill., and Mrs. C. C. Peale, of Columbus, Ohio, Secretaries of the Women's Foreign Missionary Society, of the Methodist Episcopal Church, spent several months in visiting their friends in the Far East and left for San Francisco March 1st, 1935.

BRYAN. Rev. J. Ingram Bryan, Ph.D., (Ind.) a Professor in several Japanese Universities and Colleges and Author of numerous books on Japan, will retire and return to England this summer. He will probably take charge of a country Parish.

BORTON. Mr. and Mrs. Hugh Borton, members of the Friends' Mission 1928-1931, are in Japan for a year and a half on a travelling fellowship from Columbia University to study Japanese Language, History and Culture.

DEDICATION. A small Chapel-Parsonage was dedicated at Wadayama, (A.B.C.F.) on Dec. 16th, and is the centre of a growing rural evangelistic effort. The Believers are making tofu and raising goats and rabbits with a view to becoming.

A Chapel-Parsonage was dedicated at Fuchizaki, Shodoshima, (A.B.) on November 13th, 1934, the Islanders contributing generously towards its erection.

DECKER. Dr. J. W. Decker, the new Foreign Secretary of the A.B.F. has arrived in Japan for a visit of several weeks.

HANOLD-HOFFMANN. Miss Helen D. Hanold and Miss Mary E. Hoffman, (R.C.U.S.) have been patients recently at St. Luke's Hospital, Tokyo. Both reside at 33 Uwa Cho, Komegafukuro, Sendai.

HARMON. Mr. and Mrs. Francis S. Harmon, General Secretary of the International Committee of Y.M.C.A. of North America, arrived on the "President Hoover" on March 8th to spend one week in Japan at this time and two weeks in July on their return from China and Korea. They will be accompanied by Mr. and Mrs. Lester C. Haworth of the St. Louis Y.M.C.A. The party will inspect this work in the Orient and confer with Y.M.C.A. Leaders.

HOLTOM. Prof. D. C. Holtom, has assumed his duties as Dean of the Theological Department of Kanto Gakuin, (A.B.F.) Dr. and Mrs. Holtom are living at 1778 Minami Ota Machi, Naka Ku, Yokohama.

HAMILTON. Mrs. Hamilton, wife of the Bishop of Mid-Japan, (M.S.C.C.) retired, is making slow, but we hope sure recovery from her recent serious illness in Toronto, Canada. The last letter, dated Feb. 26th, held out hopes that she would be able to leave for Florida about the beginning of March.

JOHNSON. Mrs. J. H. Johnson, (nee Miss Ann Kludt) may be addressed at 705 Dakota Av., Sioux Falls, S. D. Mrs. Johnson was formerly acting Principal of the Osaka Bible Training School, (A.B.F.)

KETTLEWELL. Rev. F. Kettlewell, (S.P.G.) formerly of Kobe, has resigned from work in Japan owing to the ill health of his wife.

LEA. The return of Bishop Arthur Lea and Mrs. Lea of the diocese of Kyushiu, (C.M.S.) has been delayed on account of the illness of their daughter, Leila.

LUKE. Mr. and Mrs. Percy T. Luke, (Railway Mission) are living at 123 Kashiwa Cho, Itchome, Yodobashi Ku, Tokyo.

MANDER. Miss Mary Mander, (S.P.G.) of Tsuda College, Tokyo, has resigned from the Mission in order to remain with Miss H. Boyd in England. She has been appointed General Sec. of the Japan Church Aid, (Guild of St. Paul) in succession to Mrs. Edward Bickersteth.

MATTHEWS. Rev. W. K. Matthews, Librarian of Kwansei Gakuin, Nishinomiya, sailed on the Presideht Wilson on Sunday, 17th March accompanied by Mrs. Matthews. Their destination is Los Angeles.

MOSS. On Sunday March 24th 1935 the Rev. Frank Moss, Jr. Deacon, was ordained to the Priesthood in Holy Trinity Church, by the Right Rev. Bishop Norman S. Binstead, Bishop of Tohoku.

MOTT-PARKER. Dr. and Mrs. John R. Mott and Miss Barbara Parker arrived on the "President Hoover" on March 8th to confer with leaders of the Churches in Japan with regard to problems of world-wide interest. They will sail from Kobe on April 6th on "President Coolidge" after visiting Korea. This will be Dr. Mott's eighth visit to Japan.

NICHOLS. Frances and James Nichols, who returned with their parents, the Rt. Rev. S. H. Nichols and Mrs. Nichols (P.E.) on Feb. 24th, have entered the Canadian Academy, Kobe. Walter and Cecil are attending School in United States.

SHAFFER. Rev. L. J. Shafer, Litt. D. has been invited to become Associate Secretary of the Board of Foreign Missions of the Reformed Church in America. He will spend six weeks studying the situation in China, and will leave Japan on June 11th to take up his work in New York. His address will be 25 East Street, New York City, U.S.A.

SMITH. Rev. P. A. Smith and Mrs. Smith have returned from furlough in January, and are now living in their former residence in Hikone.

THE SALVATION ARMY. Recently several important changes have taken place in the personal of The Salvation Army, among which two are of interest to readers of "The Quarterly," namely, General Higgins has resigned and is succeeded by Commander Evangeline Booth as General and International Head of the world-wide organization. Our well-known friend, Commissioner and Territorial Commander in Japan, Gunpei Yamamuro, has retired, and from the 1st of March, 1935, assumed the position of Territorial Counsellor. Two younger Officers of the Army, Lieut. Colonels V. E. Rolfe and Yasowo Segawa are associated with him and henceforth will be known as Joint Territorial Commanders. Hitherto this position was held by Commissioner Yamamuro. This will relieve Commissioner Yamamuro of much detail work and enable him to enjoy the quiet necessary to a full recovery to health, also this change will give him more leisure to devote to the writing of an Exposition of the Old Testament, companion to his simple treatises on the Books of the Old Testament, the aim of which is to clarify Bible Truths for the benefit of the Common people.

VINALL. Mr. Vinall, of the British and Foreign Bible Society, while on his way home last November, received a radiogram announcing the death of his father, who, while 80 years of age, had been in good health until his passing away.

Deaths

BUNCOMBE. While not unexpected, the passing away of Mrs. Emily Jane Buncombe of Naka Roku Bancho, Kojimachi Ku, Tokyo, came as a shock to many of her friends who knew and loved her. She and her husband, Rev. W. P. Buncombe and their baby boy came out to Japan under the C.M.S. in 1888, and began Missionary work in Tokushima. What can we say more than Mrs. Buncombe lived to a good old age, nearly 80, and was "full of good works," and like her Master "went about doing good." Although cut off from active life by a serious stroke on Easter Day, 1933, we knew she was there and loved to see her friends. The Call of her Lord came on Sunday the 13th of January and our sympathies go out to Mr. Buncombe and the only remaining child, Mrs. Hilda Trousdell of Victoria, Canada.

CARPENTER. Miss M. M. Carpenter, (A.B.F.M.) who left on furlough Oct. 11th, died suddenly at the home of her sister in Trenton, New Jersey, U.S.A. on Dec. 21st. She came to Japan as an independant Missionary in 1895 and after a short service in Nemoro, Hokkaido, owing to ill-health, came to Tokyo and accepted an appointment to teach in the Surugadai Girls' High School, to which she devoted ten years. After the closing of the School she centered her efforts in the Immanuel Ch. and Starlight Kindergartens. She is survived by five brothers and one sister.

CONVERSE. Miss Clara A. Converse, (A.B.F.M.) passed away at her home in Yokohama, January 24th, 1935. Although in poor health for a long time, she remained a powerful influence in Japan, and especially in the Shoshin Jo Gakko. She came to Japan in 1890 to be Principal of the Infant School, Soshin Jo Gakko, and continued in that capacity until 1925, when she became Principal Emeritus. She was widely known in Japan as an Educator of unusual ability and was decorated by the Emperor with the Blue Ribbon Medal.

GRING. Rev. Ambrose D. Gring, retired Missionary of Protestant Episcopal Ch, formerly a missionary in the district of Kyoto, died in December, 1934. Mr. Gring graduated from Yale Divinity School in 1878, and came to Japan as a Missionary of the Reformed Church. In 1891 he was ordained Deacon of the Episcopal Church and in the following year was ordained Priest by Bishop Rollison of Forrest City, Penn. He returned to Japan in 1892, and for many years worked in connection with Holy Trinity Ch., Kyoto. His latter years were spent in pioneer work in Miadzu, Kaya, Maizuru, Obama and Yotsutsuji. He retired in 1908 and resided in United States.

LEWIS. Miss Mary Lewis, who taught in the Friends' School one year, sister of Mrs. Alice Lewis Pearson, passed away in January, 1935.

- MOON. Miss Myra B. Moon, (M.E.C.) for many years a teacher at Aoyama Gakuin Tokyo, died at the Red Cross Hospital, Tokyo, Feb. 13th as a result of injuries sustained in an automobile accident, Feb. 11th, 1935.
- MOORE. A Cablegram received on Feb. 10th, 1935, announced the death of Rev. Jairus P. Moore, D.D. of pneumonia at his home in Lansdale, Penn. on Feb. 7th, at the age of 87. Dr. Moore is survived by his widow and an adopted daughter, Margaret, Mrs. Estel J. Legan. While in Japan he worked in Tokyo, Yamagata and Sendai. Since his 75th year he had retired from active service.
- MERRIFIELD. Prof. Fred Merrifield, of the Divinity School, University of Chicago, died recently. Mr. Merrifield was a member of the Japan Baptist Mission from 1904 to 1907 and taught in Duncan Academy (now Kanto Gakuin, Yokohama and also Waseda University).
- PARROTT. Mr. Frederick Parrott, F.R.G.S., (B.S.) passed away at his home in Bournemouth, England on Dec. 21st, 1934. Mr. Parrott came to Japan in 1890 as a Lay member of the C.M.S., and in 1899 accepted the position of Secretary of the British Bible Societies, which office he held until the time of his retirement in 1930.
- PEERY. Rev. R. B. Peery, D.D., (L.C.A.) Missionary, resident in Saga 1892-1903, died at Raleigh, N.C., Oct. 25th in his 67th year, after an illness of more than two years. After returning from Japan he served congregations in Philadelphia, Denver, Polo, Ill., Hickory, N.C., Wooster, Ohio and Raleigh, N.C. From 1912 to 1919 he was President of Midland College, Atchison, Kan. Mrs. Peery and six sons survive him. One son, Rev. T. Benton Peery, is a Pastor in Philadelphia. Another son, Rob Roy Peery is well known in Church Music.
- McKENZIE. Rev. D. R. McKenzie, D.D., (U.C.C.) passed away on April 1st, at the Tokyo Sanitarium Hospital. (Fuller notice will appear in our next number.)

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